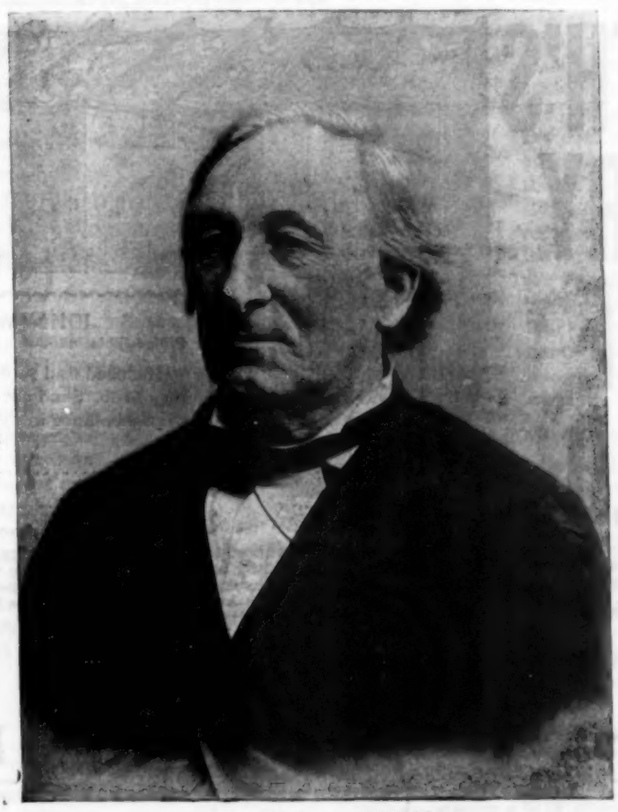
Rev Chas E Hall Jan99

Zion's Herald

Wednesday, April 27, 1898



Bishop J. C. Keener
Methodist Episcopal Church, South

HOME MISSION NOTES

— An earnest appeal comes from the Elizabeth L. Rust Industrial Home at Holly Springs, Miss., for books. The missionary writes: "I am glad to note an increasing love for reading among our girls. We are in great need of a larger supply of suitable books. If the friends of this work desire to do something really helpful, and which will be greatly appreciated, we beg that they will kindly send us useful and interesting books." A sewing-machine, also, is greatly needed.

— Rev. J. C. Burchard, Santa Rosa, Cal., is the missionary who has been so wonderfully successful among the Indians, and has wrought such a work in behalf of temperance among the several tribes that come under his care. He is spiritual adviser and law-maker for them. They call him "father," and come to him with all their troubles. He settles their difficulties and encourages them in such a way that they are among the most peaceable, temperate and civilized Indians in the West. Mr. and Mrs. Burchard celebrated their golden wedding on Feb. 22.

— Miss Robertson, missionary to the Italians in New Orleans, writes: "It is not a question with us how to reach the people, but what to do with those who come to our door!" The work is already a large one and continues to grow. Twenty-seven are enrolled in the night school, mostly men. They are eager to learn, and will listen to our Gospel.

— Harwood Home bears the honored name of Dr. and Mrs. Harwood, for many years missionaries in New Mexico. Their long-continued labors in behalf of our Spanish-Americans have been nothing less than heroic. Going into New Mexico when much of the journey had to be made through the unbroken wilderness, they labored amid countless hardships and perils until they can now count a membership of 2,500 scattered over the territories in 35 appointments. The mission which they have built up embraces the Spanish-speaking people of New Mexico, Colorado, Arizona, a part of Old Mexico, and El Paso in Texas.

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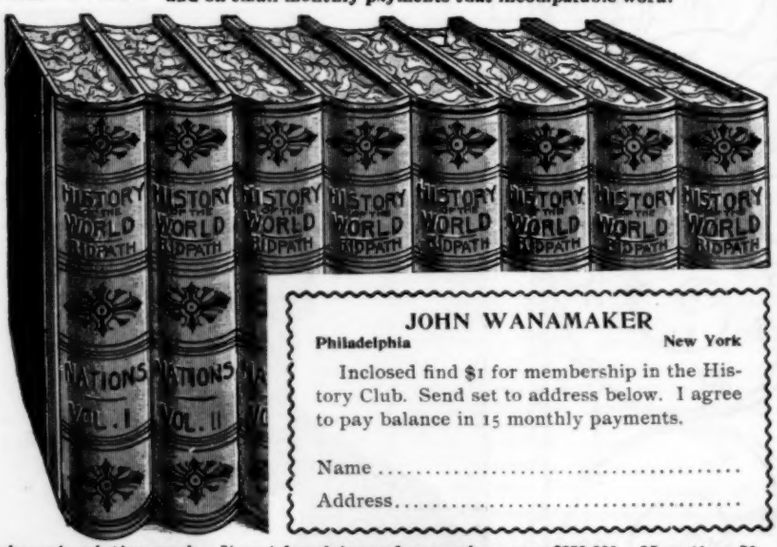

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THE AUTHOR AND THE WORK

John Clark Ridpath, LL D., the eminent scholar, writer, and thinker, put a lifetime of study and labor into preparing his History of the World. The publishers invested a fortune in the illustrations and plates.

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Philadelphia JOHN WANAMAKER New York

Zion's Herald

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Zion's Herald

CHARLES PARKHURST, Editor

A. S. WEED, Publisher

PUBLISHED WEEKLY

Price, $2.50 a year, including postage

36 Bromfield St., Boston

All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

The King of Butter Makers

His name is Obadiah Sands, and he lives in Chicago. He owns eighty creameries, and controls the output of as many more. About 120,000 cows, distributed over 6,000 farms, contribute the milk for these creameries, and 4,000 teams are employed in collecting it. The annual product amounts to 14,000,000 pounds, and its average yearly value is $2,500,000. It takes twenty carloads of salt to season this butter, and 125 carloads of tubs each year to pack it ready for shipment. Mr. Sands is probably the largest producer of butter in the world.

Electricity on War Ships

Nearly all the heavy work is now done by its aid. Not only is the ship steered by an electrical appliance, but the huge turrets are revolved by this subtle yet powerful agent, and the ammunition is supplied to the guns, and the guns themselves are discharged by currents sent along wires. It is possible, for example, to deliver three rounds per minute to an 8-inch gun by an electric-ammunition hoist, and to serve any other gun with projectiles as rapidly as may be needed. So swift is this electric service that one of our cruisers will be able to fire within two hours all the ammunition she can carry.

Privateering Abandoned

When the Paris Congress, forty-two years ago, drew up its famous declaration that "privateering is and remains abolished," together with certain cognate agreements, neither this country nor Spain was numbered among the signatory Powers. Our contention at the time was that it was the policy of this Government to maintain a small navy, which could be supplemented, in case of war, by a resort to privateering. Last week the official announcement was made by the Department of State that this country had reversed its policy, and, in the event of hostilities, will not encourage or authorize privateering; that a "neutral flag covers enemy's goods, with the exception of contraband of war;" that "neutral goods not contraband of war are not liable to confiscation under the enemy's flag;" and, finally, that "blockades, in order to be binding, must be effective." This announcement brings this country into practical adherence to the four rules adopted by the Congress of Paris in 1856, and makes it morally incumbent on Spain to follow our example. It is quite conceivable that, if she should fail to do this, a pressure would be brought to bear upon her by other maritime nations. The issue of letters of marque and reprisal belongs to a past age.

A Relief Ship Chartered

The Mallory line steamer, "State of Texas," loaded with relief supplies for Cuba — 1,200 tons of them — sailed from New York on Saturday in charge of General Field Agent J. B. Hubbell and Dr. E. Egan of the National Red Cross Society. Its destination is Key West, where Miss Barton, with twenty-five Red Cross representatives, will join it. It is expected that on Wednesday or Thursday of the present week it will start for Cuba either in rear of transports conveying the invading army, or, in the event of a blockade, under the protection of such vessels as may be cruising off the ports which it proposes to visit. Its flag ought to be, and probably will be, a sufficient protection in its neutral and humane errand. Miss Barton's intercourse, while in Cuba, with Spanish representatives of the Red Cross, has apparently convinced her that her mission of mercy will be respected.

Reforms that Have Worked

We refer to New Zealand. A member of its Parliament gave an address in New York last week and described its "politics." He claimed for them the title of "Christian." His illustrations were drawn from land tenure in that island, from the franchise, and from the relations between capital and labor. The accumulation of large estates by the few became a menace. These estates have all been done away. At first they were taxed heavily; then they were bought in by the Government at a valuation, and the lands are leased out in perpetuity to those who need them. Help is given to one who wants to build a house on his land. The enfranchisement of women was another reform. The ballot was given to woman, not as a privilege, but because it was thought to be her duty to vote. It was done gradually. It took sixteen years. At the last general elections 210,000 votes were cast, and they were pretty equally divided. The woman's vote has tended to purity in politics; it has been conservative rather than emotional. In labor matters, the compulsory arbitration law has worked so well that there has been no strike since it was enacted, six years ago. Difficulties are referred to a committee from both parties, and their decision is final. It seems almost incredible that the remote island of New Zealand, the land of the barbarous Maoris, should in less than a century develop a species of civilization more advanced, more Christian, than exists in any other quarter of the globe.

Seeking Cuban Co-operation

It is reported that General Miles conferred last week with Senor Palma, who represents Cuban interests at Washington, concerning the strength and equipment of the forces operating under Gen. Gomez. He was informed that the principal lack was rifles and ammunition; if these could be provided, the Cuban army could quickly be raised to 50,000 strong, and being acclimated and familiar with the country, could be relied upon for efficient service. He was also informed that a brigade of 5,000 Cubans, now residing in this country, stand ready to be enlisted for service in Cuba, and to be led by their own officers, many of whom are veterans of the preceding revolution (1868 to 1878). It is announced that the War Department is making arrangements to supply Cuban soldiers with such weapons and materials of war as are necessary.

Wise Forecasting

It is Russia's settled aim to dominate the Asiatic world. To carry out that purpose she must educate her agents. With that end in view she is about to establish an academy of Philology at Vladivostok, to which will be admitted graduates from classical, professional, military, or theological schools. European languages will have a place in the curriculum, but special attention will be given to Oriental tongues — Mongolian, Korean, Japanese — which will be taught by native professors. Instruction will be given also in the history and geography of these countries, and in international law and political economy. During the summer vacations the students will be taken either to China, Korea, or Japan, to become familiar with the language, customs and business methods of these countries. With such a trained corps of talented young men, Russia hopes to accomplish more than by her military and naval force in subjugating the far East.

To Care for the Wounded and the Sick

The danger to health of conducting a campaign in a tropical island, the home also of a deadly infection, with unacclimated troops, is so apparent to the medical officers of both the Army and the Navy, that preparations on a generous scale have been already made. Adjoin-

ing the military barracks at Key West is a large tobacco warehouse. This is being fitted with three hundred beds, the necessary operating rooms, mess arrangements, and quarters for attending surgeons. Hospital tents will also be sent to Key West to accommodate any overflow. The new ambulance ship "Solace" will be used as a transport for the sick and wounded of both branches of the service. She will ply between Cuba and the Florida ports. Arrangements have also been made for hospital railway trains, equipped with comfortable berths for injured men, to run from Tampa to northern points. No precaution for the care of those who will be incapacitated either by wounds or disease will be spared.

Declaration of War

Congress, in response to a message from the President, declared, on Monday, that a state of war exists between the United States and Spain, dating from the act of Spain in severing relations on April 21. A formal declaration of war was deemed necessary by the Administration because, under the law providing for the reorganization of the army, the increase from 20,000 to 60,000 men cannot be made except after war has been declared.

England's Surprising Prosperity

Never have her annual expenditures reached so high a figure; and yet her revenues the past year have been so enormous that she has not only been able to pay her bills, but also to reduce her national debt to the amount of about $33,000,000, and have a surplus besides of some $16,000,000. About two-thirds of this surplus has been appropriated for public buildings. The Chancellor of the Exchequer announced the Government's intention of making a wise use of this prosperity by abating the income tax on incomes up to $3,500 (instead of $2,000), and by lightening other duties. The extreme friendliness of Great Britain towards this nation in our present complication with Spain makes this tidings of her financial prosperity very grateful to our citizens.

A Memorable Week

The six days which ended on April 23 of the present year of our Lord will be regarded as a history-making week — as the one which marked the final rupture between the United States and Spain, and the first movements taken of an unmistakably hostile character. The salient events were as follows: The passage of resolutions by Congress declaring the independence of Cuba, and empowering the President to employ the military and naval forces of this country to pacify the island and establish a stable Government; the demand of the Spanish minister for his passports, and his departure to Canada; the affixing of the President's signature to the Cuban resolutions, and the dispatch of an ultimatum calling upon Spain to withdraw her armies and fleet from Cuba within forty-eight hours; the refusal of the Madrid Government to receive this ultimatum formally, its notification to Minister Woodford that the action of the American Congress "is equivalent to a declaration of war," and that diplomatic relations had ceased; the consequent departure of our minister to France; the orders given to our fleet at Key West to move upon Cuba, and the proclamation of President McKinley that this country had established a blockade of the northern ports of that island and of the port of Cienfuegos on the south; the departure of our Asiatic squadron from Hong Kong to blockade the Philippines; the passage of the Volunteer Army and Regular Army R organization bills; and the proclamation of the President calling for 125,000 volunteers to serve for two years.

The First Call for Volunteers

With commendable promptness the Senate and the House reconciled their differences over the Volunteer Army measure and passed it on Friday last, thus enabling the President to issue his first call, which was for 125,000 men to serve for two years, unless sooner disbanded. Requisitions were made under it on the governors of the States and Territories on Monday, the quota required in each case being announced. In many cases this quota equals the actual organized strength of the militia of the States on which demand is made. In that case such organization will be allowed to retain its company and regimental officers, should it agree to be mustered into the Federal Service *as volunteers*, thus preserving its individuality. When organized by the War Department into brigades, divisions and corps, volunteer regiments will be amalgamated with regulars as far as may be possible, two volunteer regiments and one of regulars making a brigade, except where it is possible to get a brigade from one State or from neighboring States. In States where the militia fails, either through numbers or willingness, to meet the quota, volunteers will be recruited. Of these, judging from the present temper and behavior of our people, the quick responses which have been made in anticipation of the call, and the readiness of great business firms and corporations to retain the places of those who enlist, and in some cases continue their full pay during absence, there will be no lack. It is not expected that this volunteer army, when recruited, will be immediately mobilized and sent to Cuba. A large proportion of it will be retained in camps to become thoroughly drilled and seasoned before being subjected to the privations and exposures incident to campaigning in a tropical island.

A Glance at the Nation that Defies Us

Though conscious of her disparity in numbers and resources, Spain puts on a bold front and declares through her Prime Minister to our demand that she abandon Cuba: "We are resolved not to yield in anything touching the national honor or the integrity of Spanish territory because we admit no negotiations in questions of honor." Setting aside the question how far her "honor" is concerned in maintaining a sovereignty which she has notoriously forfeited by centuries of misrule and cruelty, she certainly presents an interesting spectacle in her defiance. She is a nation of but 17,000,000 people; we have a population of 74,000,000, making us over four times her numerical superior. She is decadent; we are nascent. She is at the end of her financial resources; ours are practically unlimited. Her Government is incompetent and profoundly corrupt — as an illustration she has entered upon a state of war with scarcely any supply of coal and with no apparent probability of procuring any, which practically cripples the operations of her fleet, and with no accumulated food supply such as war makes necessary; it is almost gratuitous to say, in comparison, that we have a Government competent for any emergency and entirely trustworthy. She is obliged to keep her best soldiers — some 70,000 or 80,000 men — at home, through dread of Republican revolution or a Carlist uprising; no similar dread or fear hinders the use of whatever military force we have. In her defence of Cuba she must operate against us from a base line three thousand miles away; the island we propose to wrest from her grasp is on our very threshold. And yet, with all this disparity and conscious incompetency, Spain defies us. We called the spectacle "interesting;" more properly it might be termed pitiable. Hers is "the pride which goeth before destruction."

The Blockade of Cuba and the Philippines

For the effective blockade of Cuba we have neither the ships, nor does the necessity exist, for patrolling the entire coast line of some sixteen hundred miles. All that is needed is to establish a naval cordon across the mouth of every harbor into which or from which a Spanish ship cares to go. These ports are all included between Cardenas and Bahia Hondo on the north; and on the south the single port of Cienfuegos. Such ports as Sagua la Grande, Neuvitas and Baracoa on the north and Santiago de Cuba on the south would also be blockaded, were they not so isolated and so sure to fall a prey to the insurgents who hold the country in their rear. The blockade of Cuba may continue through the rainy season, or until preparations are completed for the invasion and occupation of the island by the army; or it may come to a speedy end by the capture of Havana, the fleet co-operating with the regular army and the marines which may be dispatched at once for that purpose. Regard for the terrible condition of the reconcentrados may prompt the Administration to hazard the exposure to fever of that portion of our disciplined troops which is ready for arduous campaigning. Aided by the insurgents the city could speedily be taken. The Philippines are remote. Commodore Dewey's squadron is probably adequate to handle the Spanish fleet and to capture Manila. The surrender of that city would practically involve the surrender of the twelve hundred isles which form the Philippine group; for the native population would welcome a Power that seeks to break the bondage of Spain. The Philippines are intrinsically more valuable than Cuba. Their population aggregates seven and a half millions, and their yearly public revenue, even under Spanish rule, is some $14,000,000. Quite possibly the first naval engagement of the war will be fought in the Philippines. Spain has four or five cruisers there and a half-dozen gunboats. In point of numbers and guns they are probably a match for our Asiatic Squadron. In drill and personnel, and especially in staying power, they are believed to be decidedly inferior.

THE CLEAR VISION

IN the Christian life emphasis is commonly laid upon the doing rather than the seeing, upon execution rather than perception. Yet it should be borne in mind that, in the nature of things, perception must precede execution. There must be the clear vision before there can be definite, intelligent, successful action. It is just as disastrous to push ahead haphazard and blind in the things of the spirit as it is in the things of the intellect or the body. We must see the way clearly before we can walk in it with any sureness of step.

The very fact that vital religion consists so largely of things done, of works, of definite accomplishment, enhances the necessity of clear and complete perception of every line of action before it is undertaken; for, otherwise, so much energy would simply be dissipated, misdirected, and wasted, that the total of life's actual accomplishment would be small. To consider beforehand, not only the thing to be done, but the wisest and best way of doing it, is the first step in every contemplated line of action. It is a Christian duty to think earnestly and prayerfully beforehand, whenever a task is to be undertaken in the Master's name. How often has Christ been dishonored, and Christ's cause suffered temporary defeat, by hasty and unwise action on the part of a zealous but injudicious follower! The vision ought to be perfectly clear — methods compared, obstacles provided against, results estimated — before any important Christian work is entered upon. There is no excuse for the man whose religious activities proceed on the principle of the windmill — with a mechanical, ceaseless, unchanging whirl of energy, applied to all things in the same manner and degree, without consideration of special fitness. Nothing requires such delicacy and variety of tact as work done for the souls of men.

THE UNFOLDING OF THE SOUL

ALL natural and normal growth is a process of unfolding. It disengages, unwraps, expands something that was there before the process of growth began. Life contains certain possibilities, and it is the function of growth to develop, to unroll, to bring to the light, these possibilities. Growth creates nothing, adds nothing; it simply develops. And the process is just the same with a soul as with a plant. Everything that is possible to a soul lies curled up within it from the beginning, as the many parts of a plant lie curled up in the seed. Spiritual, as well as physical, growth is simply an unfolding.

Considering life in the light of this truth, how important it is that a soul should be surrounded from the beginning by the conditions necessary to growth; for if it misses any of them, its full possibilities can never be realized. Nothing can ever be added to it to supply what it lacks through imperfect, incomplete unfolding. You cannot take a plant that has always been deprived of light and add to it something that will give it color and strength. So you cannot take a soul that has always been deprived of love and furnish it, at the last, with something that will teach it the meaning of tenderness and self-sacrifice. All that a soul is capable of must be the product of its own unfolding, under the proper conditions of spiritual life. Vain will be the regret of parents, if they deprive their children of any element necessary to the atmosphere of perfect spiritual growth. The hardened, heartless men and women of later life are those who have grown up in loveless homes. The criminals are most often those who have known nothing of moral distinctions in childhood. Whatever is missing of the full and true conditions of growth, during the period of the soul's unfolding, represents an atrophied spiritual function. Oh, let the environment of life be full, and sweet, and normal, and holy, wherever a child enters a home! Under such conditions only can a soul fully unfold and grow into the likeness of a child of God.

A LOST MEMBER

PHYSIOLOGISTS find in the human body what they are pleased to term rudimentary members — members which fail of development because there is no longer use for them in the life of man. Some authorities claim that these rudimentary forms correspond to fully developed members of lower orders of animal life, out of which man has emerged, and so they mark stages of the evolution of man.

Does the church find similar signs and marks of structural evolution in undeveloped rudiments — organs which had functions and completeness in lower stages of its life, but which are now only rudimentary?

Is the office of local preacher one of these disused and no longer developed organs? It has in a large part of the church ceased to exist as an active member of the body, except as a stage in the development of the full itinerant ministry. The time was when the local ministry was not only an important member of the body, but was fully as necessary as the itinerant in the aggressive work of the church. The local preachers were in the early Methodist Church far more numerous than the itinerants. They, with the class-leaders, did the pastoral work of the church and filled in the wide gaps between the visits of the circuit-riders. They were the evangelists of that day. Now the local preacher is hardly known in the church. A writer in the *Christian Advocate* notes, with seeming surprise, a local preacher recently discovered, in New York, who finds time, in addition to the care of a large business, to go out to aid pastors in evangelistic work, to the great profit of the churches.

The Methodist Episcopal Church, and all the churches, need just the work which local preachers used to do. The want has been expressed at times in the organization of praying bands, and the present system of evangelists — a kind of undenominational local preachers — attests the felt need of the old agency. Boston has thought it desirable to have a voluntary organization of pastors representing various denominations, who examine, endorse, practically license, and send out, evangelists.

The church needs its undeveloped member. It has, in the local preacher, lost an efficient instrumentality, and lacks any substitute with which to do the much-needed work. The result is a failure to utilize important forces in its possession. It fails to develop the power and efficiency of its laity, and the laity fail to realize their vital connection with the church and the consciousness of spiritual power for its service.

The importance of lay agencies finds striking, if sometimes curious, endorsement in the class of talent occasionally drafted into service. Burke Cochran, the Irish orator, and Bonaparte of Baltimore, both Roman Catholics, have recently spoken on the ethical platform of Harvard University, and Chauncey M. Depew presides at a great Moody meeting in New York. And why should not the great after-dinner orator speak and preside on the platform of the greatest lay-evangelist? The Young Men's Christian Association has done widely useful work in the land, but in all its doing none has been more useful than the development and employment of lay preachers from all the churches — not only its trained secretaries, but also the calling out of able and successful business men, to give the weight of character, experience and eloquence in favor of Christian truth.

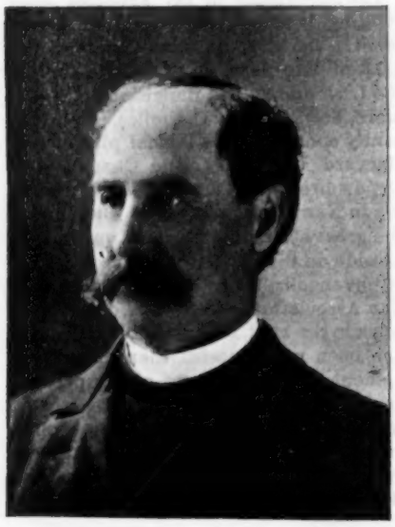
The Methodist Episcopal Church never in its history needed the local preacher more than today; and the laity never so much needed the opportunity for the employment of its talent and its consequent growth in grace. The old-fashioned local preacher is needed, not the professional evangelist, who is ready to go as a paid supply or an extra laborer, or to take temporary command of a group of churches in a crowded city. We need, rather, laymen who, living by business or manual labor, are yet willing to take on the added burden of going out into little villages, sparsely peopled sections, or crowded city quarters, to hold meetings, sing and pray, and preach the Gospel. It would be a blessed thing if thus the churches could learn that they are organized, not to be ministered to, but to minister.

School of Theology — A New Professorship

THE generosity of a friend of Boston University, whose name is withheld, has enabled the trustees of the University to strengthen the faculty of the School of Theology by the appointment of a new professor. With the opening of the academic year in September next, the work of the department of practical theology will be divided between two professors. The new member of the faculty will give all his time to homiletics, while Professor Morris will confine his instruction to general introduction to practical theology and the work of the minister outside the pulpit. The emphasis which the new appointment will give to a deeper study of the construction of sermons, and the facilities it will afford for more personal drill and more extensive criticism of the student in the actual work of making sermons and sermonic outlines, will please our church, which has always shown a high appreciation of strong preaching.

The new professor of homiletics is Rev. Mellville B Chapman, D. D., of the class of 1868 who, as was intimated last week by the

HERALD'S New York correspondent, is a singularly well-qualified candidate for such a position. During the years of Professor Chapman's ministry in New England, Brooklyn and New Haven, he has devoted himself, with unwearied patience, industry and enthusiasm, to a lofty ideal of Gospel preaching. His fame as a speaker who always brings strength and beauty to the sanctuary has steadily grown, especially during his last four pastoral terms, which he has divided between the great New York



PROF. MELLVILLE B. CHAPMAN, D. D.

Avenue Church in Brooklyn and the First Church in New Haven. In the latter pastorate many Yale undergraduates and not a few professors could always be found in his audiences. Simplicity, felicity of expression, and fervency of spirit — with occasional sentences that burn like coals of juniper — such are the notes of his literary style. He has something of F. W. Robertson's gift of clear analysis; the stateliness of Storrs; the sweetness of Dean Stanley; with now and then a flash of chain-lightning like Parkhurst's of New York.

We congratulate the fortunate students who are to come under Professor Chapman's personal instruction in the apostolic art of rightly dividing the word of truth. He will show them how to put the war-head on their pulpit projectiles, to the great damage of the King's enemies. He will, inevitably, impart to them much of his own skill in rebuke, reproof, and exhortation with all long-suffering and doctrine. It is inadequate to say, as a secular paper did, that he will be a Methodist Professor Austin Phelps. Rather he will be Professor Chapman.

N. E. Deaconess Hospital

MRS. J. W. CUSHING, treasurer of Deaconess Home and Training School, writes as follows: "I am sure some of the readers of ZION'S HERALD will be anxious to know of the progress towards buying the much-desired land for our new Hospital. Without it our work is much cramped, and our workers labor at a great disadvantage. We have been promised more than one-ninth of the amount, but we must secure one-fourth before we can purchase. We have had several donations from Maine, some from New Hampshire, Vermont, Connecticut and New York; but where are the many who can respond to this call? Let me hear from hundreds. Send *something* to show your interest, and make it as large as you can. I asked for ten $500, and have had two responses; I asked for fifty $100, and received seven of them; one hundred $50, and have six; but I am grateful for every one who has helped and given a word of cheer. Bishop Newman gave us $50 for our work. The following subscriptions are gratefully acknowledged: M. M. Sawtelle, $2; Wm. Kerr, $5; Mr. and Mrs. W. B. Locke, $5; Friend, $5; Friend, $5; Maine Friend, $2; Mrs. Mary Morgan, $3; Mrs. N. C. Clifford, $1; total, $2,328." Mrs. Cushing's address is 1577 Beacon St., Brookline.

PERSONALS

— Rev. W. I. Haven delivered the address at the Epworth League anniversary of the Troy Conference.

— Bishop Vincent will deliver the baccalaureate sermon at Cornell University, Ithaca, N. Y., June 5.

— Rev. Dr. and Mrs. Joseph H. Mansfield are attending the session of the East Maine Conference at Bangor.

— Miss Sarah M. Bosworth, one of our missionaries in China, has been granted a furlough and expects to start for this country some time in June.

— The Denver papers state that Chancellor McDowell, of the University of Denver, was invited to succeed Rev. Dr. Bristol at Evanston, Ills., but declined.

— Mrs. Monelle Mansell, M. D., has returned to India from her Australian trip greatly benefited in health and eager to resume her interesting work at Mussoorie.

— Dr. Wilbur P. Thirkield, president of Gammon Theological Seminary, will conduct the adult school at the Southern Biblical Assembly, which meets in Knoxville, Tenn., June 17-25.

— Bishop Taylor will rest in California during the summer. The climate is helping him and his voice is greatly improved. He expects to be ready for any kind of service in the autumn.

— Rev. Dr. Thomas H. Pearne, presiding elder of Hillsboro District, Cincinnati Conference, will shortly issue a book entitled, "Sixty one Years of Christian Work in Church and State."

— The death of Rev. Abraham Barber, aged 86 years, the oldest superannuated minister of the Troy Conference, is announced as taking place at Saratoga the Monday before the session of that Conference.

— Rev. Dr. Thomas Van Scoy, dean of Portland University, will sever his connection with that institution at the close of the present scholastic year to assume the presidency of the Montana Wesleyan University at Helena.

— At a reception recently given Rev. J. O. Wilson, D. D., at St. Andrew's Church, New York city, he was presented with a purse of $800 — good evidence that Dr. Wilson did not exhaust the resources of his friends in the church in raising that $100,000 debt.

— Rev. Wm. Arthur, M. A., the nestor of the British Wesleyan Church, who entered the ministry in 1838, will this year reach his diamond jubilee. Belonging to Irish Methodism, to none will it afford greater satisfaction than to his friends in that country.

— John J. Tigert, Sr., father of Rev. Dr. John J. Tigert, editor of the Southern *Methodist Review*, died at his home in Louisville, Ky., March 28; and on the same day Rev. Dr. S. A. Steel, editor of the *Epworth Era*, the Epworth League organ of the Methodist Episcopal Church, South, was bereaved of his mother.

— The *Christian* of London says in its last issue: "It will interest the friends of this evangelist [Rev. John McNeill] in all parts of the world to know that in the course of the approaching summer a marriage has been arranged to take place between him and Miss Miller, daughter of Mr. Robert James Miller, manager of the National Bank, Charing Cross."

— Rev. Dr. S. Parkes Cadman, pastor of the Metropolitan Temple, New York city, will preach the baccalaureate sermon before the students of Claverack College and Hudson River Institute, June 12.

— Rev. R. E. Bisbee, of Chicopee, is at Saco, Me., watching at the bedside of his mother, who is hopelessly ill. He writes: "The physicians give no hope of her recovery. I am watching at her side, not knowing what hour she may be called."

— It is announced in the New York daily papers that Bishop and Mrs. Newman will soon take a trip to the Mediterranean. His physician believes that he will regain his health by taking complete rest, and advises an immediate ocean voyage.

— Rev. Charles L. Goodell, of Hanson Place Church, Brooklyn, called at this office on Monday. He preached at Tremont St. Church on Sunday, in exchange with Rev. Dr. J. D. Pickles. Many of Mr. Goodell's old friends in the city improved this opportunity to hear him.

— Rev. Dr. W. F. Walker, who recently arrived in this country for medical treatment from China, was brought to death's door by Oriental dysentery, and spent two weeks in a hospital in Los Angeles. Mrs. Walker came to California several months ago from China in charge of her daughter Grace, who was very ill, and who is not yet completely recovered.

— Rev. W. H. Rees, D. D., one of the secretaries of the Freedmen's Aid and Southern Education Society, spent Sunday, April 17, with the Park Ave. Church, West Somerville. He preached two grand sermons and inspired the people to add $2,000 to the $1,000 already given toward the work of church enlargement. Dr. Rees is a magnetic speaker and a most successful worker.

— Governor Wolcott had most kindly engaged to give a lecture on "Prescott the Historian" before the College of Liberal Arts of Boston University and the Massachusetts Society for the University Education of Women, on Friday last, but owing to duties growing out of the warlike situation was compelled to cancel the engagement. His place was obligingly taken by Mr. Bolton, the new librarian of the Boston Athenæum.

— According to the *Public Ledger* of Philadelphia, the Methodists of that city tendered to Bishop Foss "an enthusiastic reception" in Arch St. Church on the evening of April 21. Rev. Dr. W. W. Ramsay, pastor of Arch Street, presided, and the vice-presidents were C. C. Hancock, ex-Governor Pattison, and John Field. Rev. T. B. Neely, D. D., read the address of welcome which he had been requested to prepare. At the close of the reading he presented the Bishop with a beautifully engrossed copy of the address, bound in album form and signed by the ministers and laymen constituting the reception committee. Bishop Foss, in replying, gave a thrilling address upon his observations and experiences in India.

— Rev. C. S. Cummings, who has just closed a very successful five-years' pastorate at Augusta, Me., is appointed to the important church at Auburn; but as he is chaplain of the First Maine National Guards, and the services of this regiment have been offered to the United States and are likely to be accepted, Mr. Cummings may at once enter upon a new itinerancy for a time. The Kennebec *Journal*, noting the close of his work in Augusta, speaks of his pastorate in the highest terms of praise. Of the last preaching service it is said: "The service was very touching and there was not a dry eye in the congregation at the close of Mr. Cummings' address, as he has, by his superior ability and cordial manner, won the love and esteem of his congregation and all who have heard him." Mr. Cummings is strongly urged, as might be expected with the con-

tingencies so forcefully in view, to resign his chaplaincy; but he is not constituted of the kind of material that makes such an act probable.

— At the recent session of the Philadelphia Conference Rev. Dr. T. Snowden Thomas retired from the active work of the ministry, after a service of forty-eight years, twelve of them spent as editor of the *Peninsula Methodist*. Next July he will celebrate the semi-centennial of his graduation from Dickinson College.

— Dr. C. W. Gallagher, formerly president of Lawrence University at Appleton, Wis., and later president of Maine Wesleyan Seminary at Kent's Hill, Me., has accepted the associate principalship of Lasell Seminary for Young Women, Auburndale. Dr. Gallagher brings to his new position a large experience, thorough scholarship, broad culture and fine manners, and will be a great acquisition to the well-known Seminary whose career has taken no backward step in twenty-four years. The patrons of Lasell will feel assured that the interests of their daughters will be yet more carefully looked after, and will not suffer during Principal Bragdon's brief enforced absences from Auburndale.

— Our old friend and former correspondent, Rev. Howard Henderson, D. D., has a very readable and interesting contribution in last week's *Western Christian Advocate*, entitled, "Episcopal Possibilities in the Methodist Episcopal Church, South." He includes in his list Rev. Drs. E. E. Hoss, editor of the *Christian Advocate*, Nashville; James Wideman Lee, presiding elder of the St. Louis District; Henry Clay Morrison, missionary secretary; and John J. Tigert, editor of the *Methodist Review*. Dr. Hoss is the only one of the four with whom we have the privilege of a long and delightful personal acquaintance. We can heartily commend him for that great office; but he is born to the tripod, and we trust he will not be persuaded to step down from that loftier position of usefulness.

— Our visit to the Vermont Conference recalled the fact that Springfield, Vt., was for many years the home of Hon. F. P. Ball. His grave and monument are there. The last few years of his life were spent at Bellows Falls, where he built up a fine business. His name is as "ointment poured forth" in all that region of country. He was one of the most exemplary Christian business men we ever knew. His partners, who are not avowed Christians themselves, declare that for forty years they never saw in him the suspicion of a dishonorable act or an unchristian temper. He was always the trusted friend of his pastor, and generous almost to a fault. He often made up large deficiencies at the end of the year in the expenses of the local church, and among the last acts of his life — he died very suddenly — was to draw a check to help out on the current expenses of the Conference Seminary, toward which he had given thousands of dollars. He was a man of devout spirit, and was most faithful in sustaining the Sunday-school and social meetings of the church.

— Paul Laurence Dunbar, the young Negro poet, whose volume upon "Lyrics of Lowly Life" received such critical and exalted praise from Mr. W. D. Howells, has written a volume of short stories under the title of "Folks from Dixie," published by Dodd, Mead & Co., which is adding much to his literary reputation. Mr. Dunbar, who is now an assistant librarian in the Library of Congress, was the son of slave parents, and began his life's work as an elevator-boy. He was born in Dayton, Ohio, whither his mother came from the South after the war, his father having escaped before the war from slavery in Kentucky to Canada. The father had taught himself to read, and the mother had an instinctive love of poetry which led her to encourage her son's efforts.

BRIEFLETS

Our church news correspondents are requested to send their items so that they will reach this office on Saturday morning. The change of form and the exigencies incident to going to press preclude the possibility of publishing news received as late as Monday.

The *Northern Christian Advocate* of April 20 is a very fine issue. It is a Troy Conference souvenir number, and presents electrotypes of a large number of the preachers of that Conference. Dr. Sawyer has done himself and his paper much credit.

The late Rev. W. N. Brodbeck, D. D., was vice-president of the Methodist Ministers' Relief Association, and when he died held benefit policies in three classes. The promptness with which this Association pays its claims is shown in the fact that Dr. J. H. Mansfield, the clerk, paid Mrs. Brodbeck $3,000 on the 16th of April. Every Methodist minister should avail himself of this opportunity to provide for his family in case of his decease.

The *Congregationalist* is publishing a very excellent series of articles from the pen of Prof. Samuel Ives Curtiss, of Chicago, upon "The Higher Criticism." Dr. Curtiss is informational, luminous and faith-making.

The Methodist Episcopal Church, South, will convene for its quadrennial General Conference in Baltimore, on the first of May. A very interesting letter, giving a forecast of matters to be considered, is published on page 520. We have arranged to keep our readers promptly and fully informed concerning this important Conference.

We are happy to present a portrait of Bishop Keener, senior Bishop of the Methodist Episcopal Church, South, on our cover. A sympathetic sketch of him, written by Dr. E. E. Hoss, editor of the *Christian Advocate* of Nashville, appears on page 538.

Having only the proceedings of the session of the East Maine Conference to publish in the next issue, we shall be able to make room for the address of Prof. C. T. Winchester, delivered before the Boston Methodist Social Union, upon "Narrow Methodism or Broad?"

We are gratified to note that the *Christian Guardian*, the organ of the Methodist Church of Canada, is coming to treat the question of the influence of the Epworth League upon the church with the frankness and comprehensiveness which the gravity of the subject demands.

On his trips to and from the Conferences, the editor placed in his satchel Dr. Mudge's latest volume, entitled, "The Best of Browning." He found the book so interesting and invigorating that he specially recommends it to others. It opens the door most happily and entrancingly to the great poet. To any who feel that Browning is enigmatical and incomprehensible, Dr. Mudge's volume is commended.

Hon. Jeremiah Clark, well known to thousands in this State, died at his residence in Lowell, Friday, April 22. By a strange and pathetic coincidence his wife, with whom he had lived sixty years, had died two days before, and her body lay in the house when her husband passed away. They have been members of Worthen St. Church from its organization. The double funeral was conducted by their pastor, Rev. Dr. E. T. Curnick, at their late residence, and they were laid to rest in one grave in Lowell Cemetery. Fitting memoirs of these eminent servants of God will soon appear.

The editor found the Maine Conference enjoying a very happy session under Bishop Cranston's administration. It seemed strange to attend this Conference and not see and hear Rev. C. Munger and Dr. D. B. Randall. Dr. C. F. Allen was unable to be present at the previous session of his Conference. A great trinity are these men — great in faith, in consecration, devoutness and heroism. May they remain with us many days yet as an inspiration and benediction! While the older men retire from the active work, some splendid young men are coming into the Conference to fill their places. The fact is stated with much gratification that the Maine Conference stands next to the New England in loyal support and patronage of ZION'S HERALD.

Those who speak with authority declare that there is not the remotest reason for the fear that our coast towns will be attacked by Spanish gunboats. The *Philadelphia Press* deals thus forcefully with this "scare:" "Of all the scares that the prospect of war has called into pernicious activity, the fear of the coast towns of the United States that they are in danger of immediate, intermediate or remote bombardment is the most baseless. If the Spanish Navy were double its present known strength, if it could miraculously transfer itself across the Atlantic Ocean, if coal would fall on its decks like manna on the camp of the Israelites, if the United States had no navy, if this and if that were true, and a dozen more ifs were conditions, not fancies, then our coast towns might concern themselves."

Apropos to an editorial in another column the following interesting incident is noted: "At the recent celebration in City Road Chapel Rev. Hugh Price Hughes alluded to Methodism's seventeen millions of local preachers. 'Seventeen thousand!' shouted an advocate of truth among the audience. For a moment Mr. Hughes looked like climbing down. But only for a moment. Then he recovered. 'Well,' said he, 'there are 34,000,000 Methodists in the world, and if one out of two of them is not converted, Methodism is in a bad way. And if those 17,000,000 converted persons are not every one of them local preachers, they ought to be. Every Methodist ought to be a local preacher.' Highly wrought as the audience was, this bold essay was well taken, and for a minute or two the meeting abandoned itself to roaring applause."

We are surprised that our broad-minded and highly-appreciated *confrère* of the *Central Christian Advocate* should misapprehend Dr. Hamilton's declaration that "he believed the colored man was better off before the war than since," and that he feels he must controvert the statement. The editor's confusion — for he is confused — results from the fact that he puts a part for the whole; and here is the ground for all the misapprehension which exists concerning this matter. Dr. Hamilton was speaking of the race as a whole, and not of a part of it, and certainly not of that very small fraction that has been brought under the ameliorating and educating influences of the Freedmen's Aid and Southern Education Society. The editor of the *Central* did not need to use over a page of his paper to show that that portion of the race which has been reached by reformatory influences has radically improved. Dr. Hamilton was referring to that great contingent which has not been reached by his Society or by any other good influences. With that majority degradation and degeneration have been going on during the last generation, and the result could not have been different.

PROVIDENCE

DR. BENJ. F. LEGGETT.

Behold the lilies of the field,
Arrayed in glory rare!
Nor stately robes of kings or queens
Can with their grace compare.
They toil not, neither do they spin,
Yet on the meadow's hem,
What raiment from the sun and dew
Our God hath wrought for them!

Up from the brown earth's patient breast
The lush, green grasses spring,
And on their bended heads of bloom
The wild bees hum and swing.
The reaper of the golden grain
Is one with him who sows;
God giveth of His sun and rain,
And so the harvest grows.

Of all the songful birds that sing
In earth's unmeasured land,
He holds the notes of every song —
Each singer in His hand.
If any wing should faint or fail,
Or one low trill go wrong,
The ear of God is quick to hear —
He heeds the sparrow's song.

The lilies teach His kindly care,
The grasses whisper low,
Such meed of praise the song-birds give
As we have need to know.
He feedeth them so tenderly —
They heed His loving call;
Three sparrows for a farthing sold! —
And God is over all!

Ward, Pa.

PERSONALITY IN THE CHRISTIAN LIFE

JAMES BUCKHAM.

PARENTS and religious instructors are quite apt to overlook one important factor in the development of Christian character in the young, viz., the factor of personality. From the very beginning personality inevitably colors the life of the individual. We cannot all be alike any more than we can all look alike. And everywhere, except in religious education and nurture, this fact seems to be admitted and utilized. We take account of it in the home-life and the school-life, in society, in the choice of a profession, in reading, in companionships, in everything that leads out and develops the mental and social life of the child. We follow and encourage, as far as possible, the bent of the child, provided, of course, that dominant inclination is a right inclination, as, in the great majority of cases, it is.

In the religious life, however, we are too apt to require similarity in the development of individuals. Our children, our Sunday-school scholars, our young acquaintances in the church, we try to mold after a common pattern, so that, if we could have our way, they would all resemble one another as closely as the peas in a pod. We would have them all live the same kind of Christian life, find pleasure and satisfaction in the same kind of Christian duties, express themselves in the same religious phrases. We totally disregard the element of personality; and nature takes revenge upon us, for where a certain kind of spiritual development is not in accord with the moral and spiritual bent of the child, to force the child to conform to such a pattern only results in distortion of character and rebellion of heart.

Young people are just as diverse in spiritual gifts and aptitudes as in mental endowments. One child will be richly gifted with imagination, and we wisely try to lead it out along that line of development in its mental education. Another child will manifest a remarkably active reasoning faculty, and we gradually allow the greater freedom of play to that faculty. The method of the modern educator, like the method of the architect, is to lay a broad and firm general foundation, but at one point, where the greater weight of the central tower is to rest, to amplify and strengthen in a special way; there laying the largest and soundest and strongest foundation-stones, and providing at the very outset for a predetermined special development.

Why should we not allow for the same personal predilections and aptitudes in the spiritual and religious education of the child? Are not gifts and powers and possibilities as clearly defined here as in the intellectual life? Why should not the young servants of Christ be as naturally and helpfully differentiated as students and workers in other fields of human activity?

Every person who has been privileged to assist in the religious education of young people, will bear me witness, I am sure, that the dispositions and tendencies of such scholars, and their attitudes toward different methods of manifesting Christian loyalty, are strikingly unlike. Some will prefer one aspect of truth, or one line of religious work, to another; and it will be vain to antagonize such leadings. Far better, it seems to me, to lead the child or youth out, in the wisest and most helpful way, along the line of his personal feeling and tendency; to enlist his ready enthusiasm in such directions, and call upon him to do the very thing for which he has the strongest desire. Some young people are natural-born philanthropists. They love to minister to the necessities of others in the most helpful and sympathetic way; and yet, at the same time, they have a certain distaste for the more subjective and introspective Christian life, for purely spiritual culture, so called, with its constant play of emotion, its inward distresses and exaltations, its public testimonies and requests for prayers — in general, for the subjectively emotive side of the Christian life. In such cases, it seems to me, we ought not to enforce too strenuously the prayer-meeting type of Christianity. We ought not to drag these young people into what seems to them like spiritual inquisitions, and positively force them to "confess" and "testify." I have known cases of this sort in which the repulsion was so strong that young persons have severed their connection with Christian Endeavor Societies, and in agony and remorse of spirit cut themselves off from their former Christian companionships, believing themselves to be lost and unworthy, whereas they were simply misunderstood and misled — more sinned against than sinning! What noble, helpful, happy Christian service they might have rendered, if it had only been understood that practical Christian activity, rather than the promotion of spiritual culture in themselves and others, was their appointed ministry!

Let us have more recognition of the personal element in the Christian life, and especially in the instruction and guiding of the young. Individuality is one of those fundamental things that cannot be eliminated from life in any of its manifestations — least of all from the soul-life, which is the highest and most characteristic life of man. If a child is born to be a St. John or a St. Augustine, cultivate in him that sweet, sensitive, devotional, introspective spirit; but do not, in God's name, try to make a St. John out of a natural-born St. Peter, or convert a youthful Cromwell into a meditative à Kempis!

Atlantic, Mass.

SOUTHERN METHODISM --- A FORECAST

EIN DEUTCHER.

THE thirteenth General Conference of the Methodist Episcopal Church, South, will meet in Baltimore on Thursday, May 5. It will be composed of 266 delegates, half clerical and half lay, representing 47 Annual Conferences in home and foreign fields, and having behind it a total constituency of 1,500,000 souls. At first a good deal of misgiving was felt about the propriety of carrying the body to the extreme northeastern border of the church; but it is now believed that the issue will be wholly favorable. Under the present plan the burden of entertainment, instead of falling exclusively upon a single community, is distributed throughout the whole connection. The congregations in Baltimore will not be taxed, therefore, beyond their ability.

An unusually large number of the clerical delegates will be experienced legislators, about two-thirds of them having sat in previous General Conferences. Many of the lay delegates will appear for the first time, but only a few of them will be perfect novices. On the whole they will compare quite favorably with their brethren in the ministry. In view of these facts, it is safe to predict that the Conference will be actuated by a conservative spirit. That any extreme or radical measures will prevail is not at all likely. A church that is growing normally and rapidly from year to year, is under small temptation to depart from the sound traditions that have controlled and regulated its life for the first half-century. The general feeling among all classes is that it is the part of wisdom to heed the apostolic precept: "Whereunto we have already attained, let us walk by the same rule and mind the same thing." This feeling, however, is nowise inconsistent with a desire for needed change and healthy progress; it simply stands in the way of violent and revolutionary schemes. Whatever alteration of the machinery may seem to be demanded by the drift of events will be made without the slightest hesitation. A due reverence for existing institutions is one thing, and obstructive Bourbonism is quite another.

The probabilities are that the Discipline will be amended so as to allow each presiding elder's district to include forty

or fifty pastoral charges, instead of only twenty as heretofore. The proposed increase will meet with a vigorous opposition in certain quarters. As far as open discussion gives any clue to public opinion, it appears that the Western delegates will mainly insist on adhering to the law as it now stands, maintaining that the unhappy effect of larger districts will be to strip the presiding elders of their remaining pastoral functions, and to turn them into mere executive officers, thus widening the breach between them and the rank and file of the itinerants. The argument on the other side turns mainly on two points: first, the likelihood of getting better men for the office if the sphere of their labors is widened; and, secondly, the considerable lessening of the burden of financial support upon the separate churches.

There is some inclination to enact a law prohibiting the appointment of any man to the presiding eldership for more than eight years in succession. My opinion is that nothing will be done in that direction, though the conviction gains ground that a virtual life-tenure is not a thing to be desired. Once in awhile the old proposition to make the presiding elders elective, which has been agitated at recurring intervals since 1792, again comes to the front; but it has very few advocates among those who know the history of the church and have entered deeply into the spirit of its institutions. The same remark may be made concerning the proposition to abridge the transfer power now lodged in the hands of the Bishops by making it to depend upon the will of the Annual Conferences. Any such action would be the beginning of the end of the whole itinerant system; and the sentiment is growing stronger rather than weaker that in a connectional church every man should be available for use in whatever field the authorities may deem his services most needed. Twenty years ago there was a marked desire among representative men to take away the time-limit from the pastorate. At one time this desire was on the very point of getting itself framed into a statute, and would have succeeded but for the active and powerful opposition of Bishop Pierce; but it has spent itself almost entirely. Nobody is left, with very rare exceptions, to lend it any serious support.

The Publishing House will receive a great deal of attention. It is in prime condition, having paid off the last of its bonded indebtedness of $300,000, and holding unencumbered assets worth over $700,000. This statement does not include the sum of $288,000 recently received from the United States Government. With so handsome a surplus capital on hand, the adoption of a policy of enlargement seems certain. A branch establishment may be set up in Texas, and liberal grants made for publishing purposes in the different mission fields. A strong effort will be put forth to take over as many as four or five of the local church papers into the control of the Book Agents. No one can say whether this effort will be successful or not until the whole subject has been thoroughly sifted in committee and debated on the floor of the Conference. New ventures of this sort are usually beset with more numerous difficulties than appear on the surface.

The Epworth League has not rooted itself as firmly among us as among our Northern brethren. Nevertheless it has secured a reasonably good hold in every part of the church, and in some sections, notably in Texas, it is very strong. In spite of all intimations to the contrary, it is nowhere regarded with an unfriendly eye. That it has wasted a good deal of its strength in useless parade, can hardly be denied. This result was perhaps inevitable. The enthusiasm connected with a great new movement must occasionally overflow the channels of sound judgment. But time will correct all such blunders. In coming years, if judicious counsels prevail, we may reasonably expect the magnificent power of the young people to be harnessed to the enterprises of the church. Due care will be taken to prevent the improper assertion of the spirit of independency. Leadership is a function, not of inexperience, but of mature years. It belongs only to those who have earned it by long and loyal service. Rightly-instructed young people will be glad to adopt this view and to act upon it.

The General Board of Education has been in existence only four years, and has accomplished all that rational men could have expected of it. Though limited in resources, it has mapped out the initial lines for future usefulness; and, in spite of some adverse criticism, will be continued on probation for another quadrennium. There is a deep-seated wish among not a few thoughtful ministers and laymen to signalize the opening years of the twentieth century by making a grand concerted effort to raise $1,500,000 for educational purposes. Such a sum, while not adequate for all needs, would at least so strengthen existing institutions of learning as to put them beyond peril, and would open the way for larger future endowments. Whether the General Conference will be minded to lend a compliant ear, is rather doubtful.

All the missions of the church are in a moderately healthy condition. The recent extinguishment of the missionary debt will make it possible to reinforce the various fields. From what can be gathered, there will be a disposition to strengthen the work already in hand rather than to enter new territory. When the means of a denomination are restricted, it is not in a position to spread out over too large a surface.

Without doubt the action of the Joint Commission on Federation will be approved, and whatever steps are necessary to effectuate it will likewise be taken. The proposal to change the name of the church, which has bobbed up with persistent regularity for more than thirty years, will not be seriously entertained. If one-fifth of the delegates approve it, I shall be surprised. The notion that each particular Christian denomination should renounce all geographical limitations, and claim the whole world as the theatre of its operations, is a fond dream not sanctified by the teachings of the New Testament.

It looks now as if a majority of the connectional officers would be returned to their present places; but a desire for change may show itself at a later date. The prediction is ventured that two new Bishops will be elected. During the past quadrennium Bishop Haygood has died. Bishop Keener, the senior of the college, is still mentally alert; but he is approaching his 80th year, and suffers from the natural infirmities of age. It is understood that he will ask to be retired. Four of the other Bishops are in the neighborhood of seventy years, and at least two of them are not in robust health. As to who will be chosen to this high office, nobody can do anything more than guess. Various gentlemen have been nominated by their indiscreet friends; but this fact has little or no significance. The Conference will exercise its own judgment, and will take great pleasure in resenting and punishing any ambitious schemes for personal preferment. It has always been considered disgraceful in the Methodist Episcopal Church, South, for any man to push himself forward either by his own direct activity or by the assistance of his compliant admirers. That it may remain so is to be devoutly desired. The chief places in a great ecclesiastical organization are a tempting bait to worldly-minded ministers. If Methodism should ever fall under the domination of such men, then a long farewell to all its glory. I do not apprehend any such catastrophe.

Freedmen's Aid Notes

—The brick work of the new Samuel Houston College in Austin, Texas, the corner-stone of which was laid by the Secretaries in December, is approaching completion. The builders have contracted to finish their part of the work by the first day of June. Their contract included the finishing of the building on the outside. Most of the money for the erection of the building was furnished by the Samuel Houston heirs. The building, when completed, will be one of the handsomest structures in the capital city of Texas. It is constructed of the best Elgin brick, which is laid in black mortar. The building will accommodate three hundred students.

—Under the successful presidency of Rev. Dr. C. M. Melden, Clark University at Atlanta has enrolled the largest number of students which have attended the school during any one year of its history. The industrial shops which had been closed have been opened, and some excellent work has been done in the printing office, the carpenter shop, shoe shop, iron-working department and the paint shop. New heating plants have been put in the University, and also in the Gammon Theological Seminary on the adjoining campus during the past winter, at an expense of $3,000, every dollar of which has been paid.

—Notwithstanding the fact that the yellow fever closed all the Freedmen's Aid Society schools in Louisiana, and kept them closed until near the beginning of the new year, the New Orleans University reports nearly five hundred students enrolled since the first of January.

—Mr. and Mrs. Crary, who have given more than $6,000 towards the erection of the Morristown Academy building now in process of construction, have just notified the president, Dr. Hill, that they will give him $2,000 more towards its completion. This building is already plastered and contains one hundred rooms.

Epworth League Department

Edited by REV. F. N. UPHAM.

Personal Mention

Two of our New England League Cabinet have changed their Conference home this spring. Correspondents will notice that the address of Rev. Luther Freeman, secretary, is now Portland, Maine, and that of Rev. Geo. H. Spencer, chairman of Mercy and Help Department, is Newton Centre, Mass.

The Ninth Anniversary

The League celebrates its ninth anniversary on Sunday, May 15. We advise all our churches to heartily observe the day.

Correct English

Some good people think themselves humble when they are only timid. Others declare themselves to be "frank" — they "say what they think, you know." It isn't frankness, it's rudeness. They are not simply plain-spoken, they are boorish. We have met those who get frequently "tried." Most people would say they were "mad." The latter word is shorter, and more to the point. Let's use correct English.

The Last of the Series

We present in this number the third and last of the "Three Studies in John Wesley's Early Life" — "The Charterhouse" — from the ready and instructive pen of Dr. Faulkner, of Drew Theological Seminary.

An Alert District Cabinet

The North District (New England Conference) League Cabinet holds monthly meetings for consultation and a general review of the work. A booklet is soon to be issued under its supervision containing plans for the best work in all the departments. At a recent meeting held in Boston various representatives of the General League and from other districts were present by invitation. Rev. A. M. Osgood, of Clinton, is the president, and Mr. W. H. Lincoln, of Lowell, is the secretary of this active company of Leaguers.

The League and the Lord's Day

The League at Park Avenue, West Somerville, is making a special effort for a better observance of the Lord's Day. To this end the following paper is being circulated and extensively signed:

"We, the undersigned, recognizing the supremacy of Divine law in relation to keeping holy the Sabbath Day, and realizing the obligation resting upon us to regulate our life thereby, do deplore the increasing tendency to secularize the day by pleasure-seeking, labor and traffic in various ways, which render it necessary for people to labor on the day which God ordained for rest, and we hereby declare our purpose to do everything in our power to preserve the sanctity of the Sabbath. Therefore, in harmony with this purpose, we agree that we will not on Sunday patronize bakeries, bakers' wagons, laundries, groceries, or drug stores (except for medicines for emergencies); that we will not make Sunday a holiday, nor in any way disregard God's command, 'Remember the Sabbath day to keep it holy.'"

Twenty-five Dollars in the North End

We requested Rev. Walter Morritt, superintendent of Epworth Settlement, 34 Hull St., to write a statement of the work done in this busy hive of Christian activity simply during one week, hastily thinking that $25 would pay the rent for that time. To our delighted surprise we find it will pay it for nearly two weeks. We have perhaps seven hundred Leagues in our First District. Would it not be a great thing if every chapter would send *only two dollars*, and help for one day and a little more this dynamo of religious and philanthropic work going on in our chief city? You have the address, 34 Hull St., Boston. Send, if you will, and "help just a little." Mr. Morritt says: —

"This is a purely business proposition, and as an investment speaks for itself. There is room here for only the barest statement of the case.

"Twenty-five dollars will pay the rent of the Epworth League House for nearly two weeks, and this furnishes the home for seven Christian persons where they may dwell in helpful contact with their less favored neighbors. In addition to the permanent residents, the House affords the field for the operations of a score or more of volunteer workers and the meeting place on common ground of the cultured and the less favored classes of society.

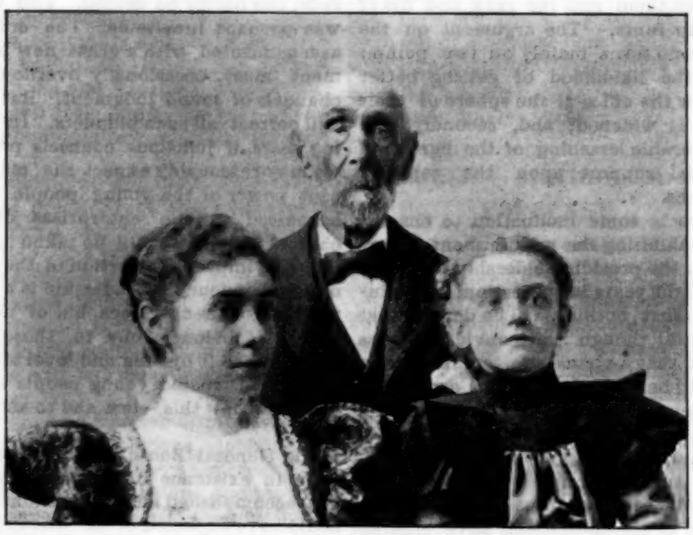
"But to go more into detail. Let us begin with Monday and take a glimpse of the activities of the House during one week, leaving out of account entirely the visitation in the homes which forms a large part of every week's work.

"Monday afternoon at 4 P. M. the boys and girls come trooping in to deposit their pennies and nickels, (otherwise spent for gum and candy) in the savings bank, or to change their books in the library (which sadly needs replenishing with some good books). At the close of the hour we find that fifty children have deposited money in sums from one cent to fifty cents, amounting in all to about ten dollars, and that seventy children have drawn books from the library. In the evening the Busy Bee Club meets to embroider and also to plan how they can help some one in distress, for their object is to work for others and they are learning the joys of unselfishness. Downstairs there are two night-school classes, one in penmanship and one in arithmetic, where young men and women, ashamed to attend the public school where even children are far in advance of them, are acquiring useful knowledge at the hands of Christian teachers.

"Tuesday afternoon the Jewish sewing school of thirty girls meets for regular work, and at the same hour their younger sisters, twenty in number, are in the kindergarten. At 6.30 P. M. a club of Irish lads, appropriately known as the Wide Awakes, meet under the direction of a Christian leader and have their regular programs and games in which lessons of honor and integrity are taught them. From 7.30 to 9 the Hull St. Helpers, a club of Italian boys about the same age, meet for similar work and to read the life of George Washington. At 8 o'clock there is a lecture or social at which are gathered the members of the older clubs and classes to the number of forty or fifty.

"Wednesday evening classes in geography and reading are conducted, and some Epworth League has charge of the evangelistic services at the Hall.

"Thursday afternoon at 4 the Italian sewing-school meets for instruction not only in sewing, but also in singing and in the principles of true religion. In the evening there are classes in shorthand, history and spelling, and a club of young ladies, shop and factory girls, who meet for work in light literature.



Eighteen Ninety Eight

This is the unique way in which St. Paul's chapter, Fall River, Mass., illustrated the souvenir program of their "Reception to Veteran Members." The central picture is that of Mr. Noel A. Tripp, 90 years of age, the oldest member of the League; the others are Miss Maude Fisher and Miss Carrie Gray. The three together make it possible in this pleasant way to write 1898.

"Friday evening the regular prayer-meeting at the Hall and the meeting of the Eliot Literary Club for debate and self-improvement is held. The members of this club are Italian and Jewish young men, five of whom are preparing for college.

"Saturday morning, at 11.30, the Jewish children meet to learn the Old Testament stories and to sing songs of a religious character. In the afternoon at 2, the cosmopolitan sewing school meets; and in the evening the Hancock Historical Club of Jewish girls studies the local history of New England.

"Sunday the house is quiet, but at the Hall the Sabbath-school meets at 3.30 P. M., and church service at 8 P. M.

"During these seven days we have come in contact with seven hundred people, and this does not include the visitation in the homes nor the work of the doctor and nurse of the Medical Mission. Besides all this, the members of the Settlement have aided in the sociological work in the interests of the poor carried on by the Twentieth Century Club and Boston University.

"In the summer the work differs in character, but does not diminish in quantity. Summer outings and the distribution of flowers to the poor and shut-ins form a large part of every week's work.

"We have given you a brief outline of one week's activities, but your $25 pays for nearly two weeks. Well, the second week is much the same as the first, and hence there is no need of repetition.

"Does not such an investment of a little money pay?"

EARLY LIFE OF JOHN WESLEY

III

Charterhouse

PROF. JOHN ALFRED FAULKNER, D. D.

IN 1714, at the age of eleven, John Wesley entered Charterhouse School in London. Who can reproduce the life of an English school in the early years of the eighteenth century? And who can tell the elements that formed the training of Wesley in those crucial years, 1714-'20, at the London school? Both questions remain unanswered. I have gone through Eardley Wilmot and Streatfield's rich and delightful book, "Charterhouse Old and New" (London, 1895), and they fail completely to reveal, except in a few particulars, the life at that time. Taking for granted that the general features of a school-boy's life in the public schools of England have remained the same for the last two hundred years, we may get some idea of the influences which Wesley felt from eleven to seventeen. Most biographers pass over those telling years with a few lines. Even Tyerman, when digging among the pamphlets of the British Museum, never seemed to come across any new facts here, and dismisses this part of Wesley's life with a page or two. Telford made a specialty of Wesley's Charterhouse experience, but with the exception of some welcome historical facts about the school, taken from Haig-Brown's "Charterhouse Past and Present" (London, 1879), what he gives of the real life-currents which molded Wesley there is meagre indeed.

One of the best and strictest Roman Catholic orders of monks, the Carthusians — not the Cistercians, as Thackeray says in his "Newcomes," for that best of all English novelists is much more at home in the England of Queen Anne than in church history — built a monastery in 1371 near Smithfield, Newgate Prison, and Old Bailey, in London — a neighborhood which calls up recollections sad and horrible. They called this place Charterhouse, for their mother house, Chartreuse, near Grenoble, in France. Here the monks had a home till brutal Henry VIII. confiscated their house and sent them to the gallows, 1535. In 1611 Thomas Sutton, whom the antiquary Stowe calls the "right phœnix of charity in our times," bought the place and turned it into a hospital and school, or, as he says, "an house or place of biding for the guiding, sustentation and relief of poor, aged, maimed, and needy, or impotent people, and also one free school for the instructing, teaching, maintenance, and education of poor children or scholars." No children shall be placed in the school where parents have any estate in land to leave them, "but only the children of poor men where parents want means to bring them up." The boys in this "masterpiece of English charity," as old Fuller calls it, cost their parents next to nothing. They were boarded, partially clothed, and given £100 down when they left school if they did not proceed to either Oxford or Cambridge, or £80 for three years and £100 for the fourth if they did. What splendid good fortune it was that through the kindness of the Duke of Buckingham the little son of the unfortunate rector at Epworth was nominated to this foundation! It gave him the best opportunities for both school and college education without the cost of a penny to his father.

We need not be surprised if there were many applicants for this magnificent charity. The Duke of Wellington was at one time governor, and to a beseeching woman who was anxious that her boy might have the opportunities of Charterhouse he said (I quote from memory): "Madam, I have thousands of applicants in the course of a year for positions in the civil and military service, but I declare to you that these are not nearly so many nor so urgent as those that come to me as a director of the Charterhouse." Many eminent men have been educated there — Barrow, Blackstone, Addison, Steele, Thirlwall, Grote, Thackeray, Leech, and Eastlake — not all "gown boys," or charity students, for hundreds of day scholars and boarders have always availed themselves of the privilege of this old school in the heart of London. When you go to London seek out Charterhouse; but alas! you will not find the school quarters. These were sold to the Merchant Tailors' School, which erected there a fine new building in 1870-'72, although the quaint Charterhouse hospital and chapel still remain on the old site. Since 1872 Charterhouse School has been at Godalming, in Surrey.

Now for Wesley's life at Charterhouse.

1. The Physical. That was before the days of the gymnasium, but at the beginning of the eighteenth century the three great outdoor games were in full blast — foot-ball, which for eight hundred years has been known as a game essentially brutal, so that kings and civil courts have often had to deal with it; base-ball, the successor of the old game of rounders; and cricket, the best of all games. How far the little boy from Epworth indulged in these games, we cannot tell. We know that he was a fag, and what that meant in the old English schools we know right well. From Mr. Wilmot's description of it in later times at Charterhouse, we can imagine what it must have been in Wesley's time. It was slavery, which means (1) the possession of body and soul of one man by another, and (2) generally, at least, the selfishness and cruelty with which services are exacted. Wesley happens to mention only the loss of meat and substantial food during the period of his fag life, and with the happy optimism of the true vegetarian he insists that that loss really was a benefit. After the fag period had closed he could enjoy the games, though it is not likely that he ever cared much for them. He says that his health was maintained at Charterhouse by following his father's advice to run around the great gardens of the place three times every morning.

2. The Intellectual. The course of study was limited, but it was thorough. It included no modern languages and very little science, for these were hardly known in English public school education until Arnold went to Rugby in 1828. Both in French and German and in the physical sciences Wesley afterward became proficient, but it was after he left college. The foundation of a liberal education are English and Latin, and in these Charterhouse drilled him to perfection. He mastered everything. While he was at Charterhouse his oldest brother, Samuel, was teacher at Westminster School in London, and Samuel wrote to his father in 1719: "My brother Jack, I can faithfully assure you, gives you no manner of discouragement from breeding your third son as a scholar." And three months later he writes: "Jack is with me, and a brave boy, learning Hebrew as fast as he can." If a boy has not improved his opportunities in the preparatory school, woe unto him when he goes to college; he is handicapped for life.

3. The Spiritual. Religious instruction went hand in hand with secular at Charterhouse. But though Wesley attended faithfully to all his religious duties, he was so taken up with his studies that he did not make advancement in religion. At least that was the impression he had as he looked back to his Charterhouse days after his conversion, or rather sanctification, in 1738. He then says: "The next six or seven years were spent at school, where, outward restraints being removed [of course, this was only partially true], I was much more negligent than before even of outward duties, and almost continually guilty of outward sins, which I knew to be such, though they were not scandalous in the eye of the world. However, I still read the Scriptures, said my prayers, morning and evening. And what I now hoped to be saved by was (1) not being so bad as other people, (2) having still a kindness for religion, and (3) reading the Bible, going to church, and saying my prayers."

Wesley's biographers have drawn strange conclusions from this confession. We must remember that Wesley had a conscience morbidly and almost preternaturally sensitive, and "outward sins" to him meant virtues to other people. Telford says that his old notions of obedience to which he had been so carefully trained at home had broken down, and Tyerman goes so far as to say that Wesley "entered the Charterhouse a saint, and left it a sinner." This is ridiculous. Even a slight sense of humor ought to have saved Tyerman from such an utterly inapt remark. Wesley says himself that he lived not only outwardly blameless at school, but that he was diligent in devotional exercises and services and had a "kindness for religion." May God multiply the race of such "sinners!" Wesley had not then received the full assurance of faith and the joy and power of his Aldersgate Street experience, but his remarkable work at Oxford grew out of no new experience, but was the continuation of those habits of devotion to God and self-denial which he had formed at home and continued — even if with slight diminution — at school.

Wesley loved to visit the old school in London's heart — "its spacious courts [not as now jammed in with buildings and factories], the quaint quadrangles, the echoing cloisters, the staircases, the sparsely verdured trees" — that dear old spot which Thackeray describes so inimitably and pathetically in his chapter, "Founder's Day at Grey Friars," in the second volume of "The Newcomes." And well might Wesley pay tribute to his school days, whether under his best teacher, his mother, or on the benches of Charterhouse. For there all the time he was being made who should regenerate England and found that great Protestant Church which bears his name or enshrines his spirit. For of Wesley emphatically it could be said, "The child is father of the man."

Drew Theological Seminary.

THE FAMILY

THE FURROWED FIELD

With stinted stubble, stone and tare,
The sterile field lay bleak and bare;
So desolate and flowerless
The heart grew sad in weariness.
The bird, in fear, flew swiftly past,
The thirsty cattle stood aghast,
With frenzied eye and heated breath,
Then turned, and fled the scene of death!

Again I saw the dreary waste.
Lo! Labor's hands made busy haste;
The plowman's steady, sturdy stride
The stone and stubble parted wide;
The plowshare rent the stubborn ground
With jarring, unrelenting sound,
Until its quivering heart lay bare
To blind night rain and noonday glare!

Anon, the furrows broad and deep
Ran straight as paths swift arrows keep.
And forth the sower came to sow
With wisely cautious step and slow,
His provident, impartial hand
Dispensing blessing o'er the land,
And far and near the seed was sown,
Beauty for ashes — bread for stone!

Ah! then, behold a fertile field,
In golden wealth of fruitful yield.
The plowman's pathway merciless
Arrayed in shining plenteousness,
Whose mellow incense fed the breeze
To serve a thousand ministries;
What once was dead, gave life to throngs,
What once was dumb, burst forth in songs!

O bruised, broken, bleeding heart,
Behold in this thy counterpart!
The furrows grief doth plow, the pain
Of harrowing torture, not in vain
Shall pierce thee through with anguish sore,
And lay thee bare to inmost core;
In this thy crucial trial see
A pledge of richest harvestry!

— J. ZITELLA COCKE, in *Congregationalist*.

Thoughts for the Thoughtful

Heaven doth with us as we with torches do,
Not light them for themselves; for if our virtues
Did not go forth of us, 'twere all alike
As if we had them not.
— *Shakespeare.*

* * *

Give what you have. To some one it may be better than you dare to think. — *H. W. Longfellow.*

* * *

The measure of our joy depends not on how much God is willing to give, but on how much our soul is willing and able to receive. — *Lyman Abbott, D. D.*

* * *

Reckon on Christ to do His part perfectly. Directly you give, He takes. Directly you will open the door, He enters. Directly you will roll back the flood gates, He pours in a glorious tide of fullness — fullness of wealth, of power, of joy. The clay has only to be plastic to the hand of a Pallissy; the marble has only to be pliant to the chisel of a Michael Angelo; the organ has only to be responsive to the slightest touch of a Handel; the student has only to follow the least hint of a Faraday or a Whewell — and there will be no failure in results. Oh, to be equally susceptible to the molding influences of Christ! We shall not fail in realizing the highest ideal of which we are capable, if only we will let Him do His work unhindered. — *Rev. F. B. Meyer.*

* * *

The grass is greening here and there on the moist slopes and by the spring runs; the first furrow has been struck by the farmer; the liver-leaf is in the height of its beauty, and the bright constellations of the bloodroot shine out here and there; one has had his first taste and his second taste of the spring and of the woods, and his tongue is sharpened rather than cloyed. Now he will take the most delicious and satisfying draught of all, the very essence and soul of the early season, of the tender brooding days, with all their prophecies and awakenings, in the handful of trailing arbutus which he gathers in his walk. — *John Burroughs.*

* * *

As curled ribbons of wood and pine-splinters are necessary for a fire, so a thousand nameless preparations are requisite for any work worth doing. Much practice goes before perfection, and a multitude of experiments before success. Many inked and penciled sheets "whose end is to be burned" prepare the way for good writing. Repetition gives facility in handcraft and brain-work, although visible results cannot be summed up. What matter? That which is first burned supplies the conditions for a steady fire. Countless little courtesies and kindnesses, self-denials and activities, must kindle and consume before the steadfast character can blaze and glow with light and heat. Numberless incidentals, having small apparent connection with the end sought, must precede life's achievements. Shavings and kindling come before coal. Don't stint the measure and spoil the fire. — JULIA H. JOHNSTON, in "Bright Threads."

* * *

What is growth in grace but being emptied of self and filled with the wisdom and strength of God? And where shall it be found except in the dark places of trial, in deserts apart, in Gethsemanes, and judgment halls? When Satan has sifted us; when perhaps we have yielded to the blandishments of sin and lost our strength as Samson lost his braided locks; when we suffer the pangs of remorse and shame and cry out for the purging of hyssop; then come wisdom and strength, less boastful but more confident, and we are bound to God with chains that cannot be broken. The rainbow comes after the storm; peace when we have agonized for it. It is hardly possible to say "Thank God" for tears and poverty and heart-aches; but if all the bitter things of life are working together for our good, we may at the least endure them with our finger upon our lips. Yes, and maybe, some time, with open eyes beholding, we shall see clearly the philosophy of God's dealing with us; as did poor Thomas Arnold when he raised himself upon his bed to say with his last remnant of strength, "Thank God for pain!" — *D. J. Burrell, D. D.*

THE ROW OF LITTLE TREES

ANNIE HAMILTON DONNELL.

"WHY, tomorrow's Arbor Day, Miss Lyddy! I can't *cut down* trees tomorrow!"

Neil Prentiss laughed. He had started out to be a little indignant, but the sight of Miss Lyddy's surprised face cured that feeling — of course Miss Lyddy didn't keep run of Arbor Days. *She* wasn't going to plant trees in the great bare playground of the new high school, with all the other fellows.

"Land o' mercy, Neil Prentiss, you don't say tomorrow is Arbor Day!" cried Miss Lyddy. "Why, I thought I'd been keepin' count an' 'twas four weeks off!"

"You're a month behind the times, Miss Lyddy, that's all," laughed Neil again. It was always easy for Neil Prentiss to laugh. His mother said the corners of his mouth didn't know how to turn down!

The high school bell began to ring out its clear imperative summons and he turned away hurriedly. The last little glimpse of Miss Lyddy's face made him call back over his shoulder — it looked so disappointed — "I'm sorry, Miss Lyddy, honest Injun I am, but I *couldn't* cut down a tree on Arbor Day, you know. It would be like telling a lie Washington's Birthday!"

He strode away, whistling, but wheeled again at the corner. Miss Lydia was still standing on her little porch steps.

"I sa-ay! Miss Lyddy!" he called in his bright, big voice.

"What say?"

"I'll come o-ver after te-a — after *te-a* — an' cut it do-wn!"

Then he turned the corner and was out of sight.

Lydia Hitt went into the house and shut the door. She was mildly excited. So, tomorrow was Arbor Day! Land o' mercy, and she'd thought 'twas a month more to wait! *Tomorrow!*

"Well, I'm thankful Neil Prentiss is comin' to cut the Tree down today. *That's* got to be done first."

The Tree stood out in Miss Lydia Hitt's tiny space of front yard. It was all the tree there was. That was why Miss Lyddy spelt it mentally with a capital T. It was three years since the Tree began to die, and now it was dead. The mourning for it was over. Miss Lyddy had set her lips firmly and decreed its fate.

"It's dead — an' it might's well be buried," she said. "I shall hire Neil Prentiss to cut it down."

She gazed at it now through the small-paned window. The imperfections in the glass curiously contorted and twisted its limbs. There was no leaf upon them, or hint of sap within.

"It's stood there nigh fifty years, I guess," Miss Lyddy murmured, plaintively. "I warn't more than a dozen years old when father planted it. He wouldn't plant but one because he said he'd got to have room to set his feet out, too! Father was a terrible hand to joke."

Beyond the tiny patch of a yard ran the straight, barren line of roadway, east and west. A sidewalk edged the road on Miss Lydia's side of the street. Not a tree was in sight — except the doomed Tree, bare and dead — unless, as she said, you craned your neck clear out of the window and saw Larkin Dreer's pear orchard. The blacksmith's shop was on one side of Miss Lyddy and the little, unused, desolate chapel on the other. It was really no wonder her old eyes yearned for greenness and freshness — and trees. She had been tree-hungry ever since she could remember. She had longed unutterably for a row of little maples along the sidewalk, to dip and nod in the wind and put on Joseph-coats in the fall. And now she was going to have them! She was going to have an Arbor Day of her own — dear land o' mercy, was she too old a'ready to plant a tree?

Neil came with his axe after tea, and Miss Lydia went out with him.

"I'm the only mourner there is," she said. "I guess I can go to the funeral. But, Neil Prentiss" — her plain face was solemn and impressive —

"Yes, Miss Lyddy?"

"Don't you chop *hard* — chop easy. I ain't going to have the old Tree abused."

Neil laughed to himself. What a funny little old woman Miss Lyddy was! Chop down a tree easy, to save its feelings!

The trunk was thick, and Neil's "easy" blows only dented it — a little deeper with every one. But he was in no hurry.

"You mustn't sit so near it, Miss Lyddy," he warned her. "Maybe it'll fall your way — just as likely's not. Please move your chair further away."

With unwoodsmanlike craft he was chipping a circle all round the trunk — it was a matter of speculation which way the tree would fall. He had never chopped down a tree before.

Miss Lydia refused to be warned.

"Do you think the Tree would fall on *me?*" she said, scornfully. "Then I guess you ain't acquainted with it! We've been close friends for fifty years, Neil Prentiss — the Tree and me."

Between blows, the boy chattered gaily with Miss Lyddy.

"We're going to have a regular-built jolly time at the school-house tomorrow," he said. "My, ain't we jist! We're going to set out a perfect forest of trees and things — going off into the woods for 'em" — another resounding blow. Neil had forgotten to be "easy." "In a hay-rack, you know, Miss Lyddy — all us boys. The girls are going to stay at home and get up a treat for us — a regular-built spread! My, I wouldn't miss it for anything."

"I'm goin' to have an Arbor Day, too," confided Miss Lydia, a little shyly. Neil was the first person she had told. "I'm goin' to plant a little row of maple trees in front o' my house — right along the sidewalk. I've had the places marked for 'em from clear back. You stop choppin' a minute, Neil Prentiss, and come and see."

Neil's axe dropped cheerfully. His eyes were wide with astonishment. Miss Lyddy going to plant trees! She was growing funnier and funnier. There were little stakes set up along the side of the road at regular intervals. Bits of white strings were tied around them.

"That's to see 'em by," Miss Lyddy explained. "I like to look out the window and see 'em, and I'm getting kind of short-sighted. There's six stakes — they're twenty feet apart. I want the trees real close. Six of 'em will give one for the meetin'-house and one for the blacksmith shop."

Neil was eyeing the row of white strings curiously.

"Who's going to dig your holes, Miss Lyddy?" he said.

"I am," Miss Lyddy said, briefly. "You better go back to your choppin' now, Neil Prentiss."

But she called him back a moment later in evident anxiety over something.

"I wish you'd sight 'em for me," she said. "One or two don't look just right — and the row's got to be straight."

Neil got down with his face to the ground and "sighted" along the line of little stakes — they staggered a little out of the ranks, but he was not workman enough to discover anything serious.

"They don't all toe the mark, Miss Lyddy," he said, lightly, "but I shouldn't mind. They're plenty straight enough. Straight things are stiff, you know."

The cleft ring around the Tree grew deeper and deeper. The Tree wavered weakly.

"It's coming in a minute! Get out o' the way, Miss Lyddy!" shouted Neil in excitement. "Quick! It's coming!"

"Which way, Neil Prentiss?" Miss Lyddy said, calmly. Her faith in the Tree held firm.

"All the ways — every way! Go into the house. I tell you it's coming! Hurry!"

With a crash the Tree fell Miss Lyddy's way. One of its big branches struck her arm heavily and she uttered a sharp cry of pain. The Tree had proved false to her — poor Miss Lyddy!

"O Miss Lyddy, it's hurt you!" Neil cried, in keen distress. "Oh, why didn't you go in as I wanted you to? Where did it hit you?"

Miss Lydia drew herself up stanchly. Her face was white.

"It's nothing, Neil Prentiss. Did you think the Tree was goin' to half kill me? You ain't been acquainted with it fifty years!"

She was faithful to the Tree.

"But it struck you, Miss Lyddy — I saw it," insisted the boy, anxiously. "And you cried out."

"You're thinkin' of the Tree, Neil Prentiss. I guess you'd cry out if you was chopped down!" But her voice was tremulous and the color was fading out of her lips. She turned toward the house.

"I — guess I'll go in," she said, quietly. "You come and saw it up and I'll pay you then."

But Neil lingered anxiously.

"You *sure* you ain't hurt, Miss Lyddy? I saw it strike" —

"Neil Prentiss, you go home and rest yourself. I guess you're tired."

"Well, good-night, Miss Lyddy."

She was going in at the low brown door.

"Good-night, Miss Lyddy," raising his voice, for she had not answered.

"Good-night, Neil Prentiss," came back Lydia Hitt's firm voice to him. Then she sank in a little limp heap on the floor. It was quite dark when she opened her eyes again.

"I guess it ain't broken," she murmured. "It don't creak, an' I can move it some, but it's goin' to lay me up."

That was the worst of it — worse than the steady, cruel pain. It would lay her up. She couldn't plant the little row of maples on Arbor Day!

"And I don't know when I can," she mourned. "I don't know when I can! It's goin' to lay me up so."

All night she lay awake in great pain, but the disappointment was bitterer than pain. That little row of trees — how she had been counting on it! How hard it was going to be to give it up!

Neil Prentiss lay awake, too, as long as a healthy boy could. He was troubled about Miss Lyddy. Her plain, old-fashioned face looked out of the darkness at him, and it looked so white!

"I'm afraid it hurt her," he worried. Then he fell to thinking of the row of stakes with the white strings on them. They looked at him, too, out of the dark.

"The idea of Miss Lyddy's planting trees!" he thought. "It's too ridiculous — and *digging the holes!*"

When he went to sleep he dreamed that he saw Miss Lyddy trying to dig a big hole to put the Tree back into. She had her arm in a sling and was working with her left hand, slowly, toilsomely. "I can't plant the row of little maples," she was saying, "so I'm goin' to put up the Tree again. I've got to have something." "You can't make it grow, Miss Lyddy," he said. "It's deader'n a door-—" "Neil Prentiss, you go home an' rest yourself!" Miss Lyddy said — and then he woke up! It was broad daylight and the birds were chattering outside his open window. It was Arbor Day. They were going to have a regular-built jolly time at the school house.

But Neil Prentiss got up slowly, as if something serious were on his mind. He was weighing Miss Lyddy — funny, quaint Miss Lyddy — and the good time at the school-house, in the balance. Miss Lyddy weighed more. When he went down to breakfast his Arbor Day program was distinctly mapped out. It had the hay-rack in it, and little, lithe, straight maple trees — a row of them, twenty feet apart.

He went to the woods with the rest, but he carried his trees to Miss Lyddy's instead of to the school-house. The "treat" the girls prepared wasn't down on his program.

It takes a good deal of time and of muscle to dig six deep holes, and it is a little hard on the muscles. Then it requires wits and more strength to set up six little maple trees in a row. If you do it all alone, you are liable to get a little lonesome.

Neil Prentiss worked briskly at first, then a little slower, but he whistled all the time. Toward the end the tune sounded slow and a little like the Dead March in Saul, but it didn't stop, anyway. One little tree after another nodded at him encouragingly as it got on its feet. When there were six trees nodding, Neil went home to tea.

Miss Lyddy did not get up until mid-afternoon on Arbor Day. Her arm was very painful indeed, and she felt weak and forlorn. What was the use of trying to get up when she couldn't plant her row of little trees? She had been awake nearly all night, and so slept a good deal in spite of her arm. At three o'clock she dragged herself up and dressed painfully. But she refused to look out of the window at the fallen Tree and the line of white-decked little stakes. She pulled down the curtains with her eyes shut.

"I ain't goin' to look," she murmured, "not *today*. It's Arbor Day, and I ain't goin' to look at anything but trees — live ones."

But in the early twilight her resolution weakened, and she went out into the tiny front yard to look at the dead Tree. It lay prone on the ground as it had fallen — appealing dumbly for her pity. She went up to it and touched its big trunk gently.

"You struck me, but I didn't lay it up," she murmured; "I didn't lay it up."

And then through the dim moist air she caught a glimpse of a row of little maple trees nodding at her — a row of little maple trees! She cried out in astonishment — she could not believe it till she went up to them and touched them, one by one. She hardly believed it then.

"One, two, three, four, five — dear land o' mercy, there's six!" she cried.

And if Neil Prentiss could have seen the joy in her pale homely face, how it would have comforted his aching muscles!

Kent's Hill, Me.

THE NEW PARSONAGE

MRS. ANNIE E. SMILEY.

THE young man who said that he had a new girl explained that she was new to him, and in that sense scores of ministers' wives who read the family page of ZION'S HERALD are now living in a new parsonage.

The parsonages scattered all over our New England charges vary in size, in convenience, and in furnishings, but after all there are some things peculiar to a parsonage by which you can distinguish it among other houses, as you can distinguish a minister among other men.

The first thing that strikes the attention of the homesick minister's wife, as she meekly follows the head man of the church to inspect her new home, is a pervading odor of soap, which perhaps is only another name for an odor of sanctity, as "cleanliness is next to godliness." Our parsonages may be somewhat bare and meagrely furnished sometimes; the bath-room for which our souls have longed may be missing; and the two closets in the bed-room on which domestic peace depends may be lacking; but I have never yet entered a new parsonage home that was not swept and garnished and spotlessly clean.

A hasty glance into the dining-room to see if there is a sideboard on which to display our silver service and mammoth ice pitcher — gifts of love from other churches — may end in disappointment, but two articles of furniture, my sisters, you have surely found, or my experience counts for nothing — a boneless sofa and a Boston rocking-chair.

There in the corner the sofa sits, its black haircloth covering a little frayed at the edges, its polished legs a little marred by vigorous kicks from the little feet of departed ministers' boys, and its springs slightly flattened at the poles; but you may throw your tired frame down upon it with absolute certainty that all the old familiar bumps and hollows to which you have become accustomed in your former parsonage are there.

Then the big brown rocker with a cane seat is sure to be lurking in some corner, though on rare occasions I have found it relegated to the attic, with cane seat broken through and one rocker gone. Usually this comfortable, if old-fashioned, chair is found in the pastor's study, though how it gets there I cannot tell, for no minister ever leaves it there.

The attic of a parsonage is an interesting place, for nothing that comes into a parsonage ever goes out; but each article by degrees works itself upward, like the members of a Masonic lodge, until the topmost stage is reached. Mr. Drummond tells us that in the undeveloped human organism every form of life from the beginning is reproduced, and students in the realm of child study assure us that every age of man appears in the life of a child; so I have sometimes thought that the history of the whole procession of ministers' families which have preceded me is written on the mute and forgotten furniture in the parsonage attic.

There is one hidden nook in a parsonage that I alone know about, and as this knowledge has been of real, tangible value to me, at least on one occasion, I will share the knowledge with my sisters. In that closet which is sometimes found in the sitting-room, in the uttermost, upper right-hand corner of that long shelf which is so high that no one ever thinks of using it, you will find by the aid of a yard-stick or umbrella handle some hidden treasure or miser's hoard. In one such place I found a costly black ebony cane, with a solid gold handle — one of those heavy, funereal things which a mistaken people sometimes give a minister, who in his own mind is still a young man, to whom the gift of a cane is a positive insult. This shelf may have been constructed on purpose to hold such presents, for I have never found any other use for it.

Again I found an olive-wood paper-knife, a souvenir of a trip to Palestine, and both of these articles were returned to their proper owners.

But the best find of all was an old cotton bag, so dusty and time-worn that it fairly fell to pieces in my hands, and revealed the contents of some long-forgotten collection-box. Quarters, dimes, and silver half-dimes, and the inevitable pennies, some of them being the large old-fashioned pennies of our childhood's days, rolled out into my lap until more than ten dollars were counted out as the contents of the old cotton bag. No one knew anything about the existence of such a treasure, so the pastor's wife concluded it had been waiting all these years to buy her a much-needed new dress.

But if ministers sometimes leave possessions behind them in the parsonage, they also sometimes take. One minister patiently unscrewed all of those spiral springs which make some beds instruments of torture, and carried them off in a bag — whether as an act of mercy to his successor, or in a fit of absent-mindedness, as he was a Doctor of Divinity, I have never known.

My chief trouble is to know which of the pie plates are mine, and whether I brought the yellow mixing-bowl or found it in the parsonage pantry.

I once made a funny mistake in moving that may have influenced our appointment at that session of the Conference. It was while my husband was on trial in the Conference, and his studies occupied all of his time, so to help him I volunteered to pack his trunk and boxes. "Be sure and leave out my best silk hat to wear to Conference," he said. Of course I meant to do it, but "all tiles look alike to me," and unfortunately I packed the new one, and left out the ancient bell-top that was a relic of the past. My husband passed in his examinations and we received a very good appointment; but who knows what might have happened if the new hat in all its glory had appeared before the Conference?

There are smiles and tears as we enter the new parsonage door, but no homes in all the world are sweeter or happier than are these homes of our itinerant Methodist ministers.

Milford, Mass.

BOYS AND GIRLS

THE TUGBOAT

EMMA BATES HARVEY.

SOME years ago a certain king was very fond of sailing upon the water, and took a great interest in ship-building. To encourage his people to make more ships and better ones, he offered a golden prize for the best boat that should be produced on a certain day.

Great preparations were made for this festal day, and as the time drew near, ships of every kind were seen hurrying towards the mouth of the river, where the king's pleasure-boat was anchored in a prominent position.

It was morning of the appointed day, and boats from every direction were seen hurrying into place. Representatives from all countries were there.

At sunrise the king took his place as judge in the bow of the boat, and one by one the contesting boats sailed by him. The contest was to be left open until sunset, when the king would award the prize. How anxious all the boats were! Although there were many that hoped for the prize, it was soon easy to see that the contest was really between about a half-dozen, each of which had assumed a prominent position. Among these was the "Great Eastern," who, when her turn came, slowly and proudly sailed by the king as if assured her wonderful size would give her first claim to the prize.

Another boat attracted much attention from her beauty. She was decked with flags and bunting. Gold and white decorations made her shine in the morning sun like an ocean fairy.

Then there was the "Mayflower," queer, old-fashioned relic. Realizing the popularity of old-time things, she hoped from her antiquity to gain the prize.

A white yacht dashed into sight. She had made the swiftest time on record. Up and down she danced a moment on the waves, and then, as if to prove her speed, flew away by the king.

All day long the boats sailed by — little boats and big boats, boats with well-earned records, and boats that never had been heard of before.

It was sunset, and the interest was at its height. Every one was listening intently to hear the king announce the prize. The "Great Eastern" and the "Mayflower" were close to the judge's stand. The king arose. The people wildly clapped their hands and then waited in breathless silence.

Just then, down the river was seen the strangest thing. A black and smoky tugboat hauling some poor wreck was trying bravely to force its way through the gay crowd. It had no intention of being at the festival, but had been out all night rescuing a poor little shipwrecked schooner, and was now taking it to its home, a few miles up the river. How the people laughed as they saw it puffing its way along. It looked so ridiculous, covered with dirty water and smoke, beside the handsomely decorated other boats.

The king watched it with great interest. He waited until the little tugboat reached the judge's stand, and then waved to it to stop, saying: "Not to the swift, nor to the beautiful, nor to the great in size, should most glory be given, but to the boat that will help another."

And amid the cheers of the people he handed the prize to the tugboat.

Graniteville, Mass.

APRIL

April is the *queerest* month!
In a single day
We have smiling May
Followed by December,
Then by dull November,
And before it's noon,
Comes the balmy June;
When we think its most July,
Heavy storm-clouds flitting by
Make us think of January
Or of cheerless February;
Then again, an August sun
Shines before the day is done;
But before his breath can parch
We have horrid, gusty March;
Then October and September
In the sunset we remember.

O sweet April, you *are* queer,
But, for all, I'm glad you're here!

— HELEN M. WINSLOW, in *Little Men and Women.*

OUR BOOK TABLE

The Polychrome Bible. With Notes and Illustrations. Edited by Paul Haupt. Part 7. The Book of Judges. Translated by Rev. G. F. Moore, D. D. Dodd, Mead & Co.: New York.

Several instalments of the laborious and costly scheme of Old Testament translation some time ago announced in this paper as in course of preparation under the competent editorship of Dr. Paul Haupt of Johns Hopkins University, have been issued. From these specimens the character and merit of the completed work may perhaps be fairly estimated. It is difficult to say whether the undertaking has been influenced most by the desire to aid in the diffusion of popular Biblical knowledge or by the intention of marking and indicating the present positions of advanced criticism. Apparently both objects have been kept in sight. In his "Introductory Remarks" to the Book of Judges, Dr. Moore, adopting the language of the King James translators, says: "We have no desire to weary the unlearned who need not know so much and trouble the learned who know it already." And yet what is really attempted is to put the readers of this work in touch not only with the assured and generally accepted results of modern Biblical research as regards the original text and its correct translation, but also with all the precarious and slenderly supported theories adopted by the most progressive school of present-day critics as to sources, diversity of authorship, date of composition, etc. With this in view the text is printed in half a dozen or more different colors, and not infrequently this polychromatic device is required in its entirety to show the diversity of source, original authorship and redaction occurring within the brief space of a single paragraph. It is here, as it seems to us, that the critical faculty defeats itself by ignoring the limits that bound the horizon of all research and offending against the traditional restraint and modesty of science.

It is impossible to obtain by any critical process, however thorough, painstaking and complete, a reasonable warrant for the eruption and dismemberment of the sacred text to the extent to which it has been carried in our day, and it is practically certain that ere long some reaction will take place in this particular, at least. Meanwhile it would be eminently unwise to underrate the significance and value of such movements as that of which this translation and commentary is the latest phase. In it the ripest scholarship of Europe and America finds worthy and opportune expression, and if some views are advanced which cannot be permanently maintained, others are sure of a warmer and wider welcome on account of their obvious truth and correspondence with the character and condition of the Hebrew people and the facts of their history.

It may be doubted, for example, whether "the marks of a post-exilic age" are so indubitable in the story of Judges as Dr. Moore assumes them to be. Indeed, his whole theory as to the age and origin of the various sources of the narrative has too much of the merely conjectural in it to secure its unhesitating acceptance. On the other hand, it is difficult to dispute the composite character of this ancient chronicle, or the wide difference of age of its component elements, or that the object of the story in its present form, as Dr. Driver observes (Introduction to Literature of Old Testament, p. 161), "appears to have been to give an *ideal* representation of the community as inspired throughout by a keen sense of right and as acting harmoniously in concert for the purpose of giving effect to the dictates of morality." The facts are recorded to illustrate the divine moral order as it is enacted in the history of the race — "apostasy, subjugation, penitence, deliverance." Indeed, it is this idealization of the common facts of life and of the leading features of a national experience otherwise as secular and insipid as any other, that gives the Bible as a whole the unique and supreme place it occupies in the estimation of mankind. Other chronicles are compiled from the point of view of earth and its relatively small and trivial concerns. The sacred historian in the Book of Judges and elsewhere takes higher ground, and sees men and nations with their sins and sorrows, their struggles and their destinies, in another and a nobler light. It is of little account when, in what manner, from what sources, by whose literary industry and skill, the story was woven together as it has come down to us. It is of great consequence that we see in it the lessons for individual and national life which the Spirit of Truth intended it to impart.

In clearness, terseness and fidelity Dr. Moore's translation scarcely leaves anything to be desired. Obscurities occur, but they are the result of a faulty and incomplete Hebrew text, as in the case of the fine old song of Deborah. The notes, too, are often of great value. The volume is splendidly illustrated after the old fashion of family Bibles — a feature which, while it must add appreciably to the cost of production, hardly increases in a corresponding ratio the practical utility of the work.

Through the Gold-fields of Alaska to Bering Straits. By Harry de Windt, F. R. G. S., author of "A Ride to India," etc., with a map and 33 illustrations. Harper & Brothers: New York. Price, $2.50

The author, accompanied by his servant and his friend, George Harding, left New York, May 26, 1896, with the intention of traveling overland to Paris, the proposed route being from New York to Juneau, *via* Victoria, thence across the Chilkoot Pass to the chain of lakes at the head of the Yukon River, and down the river to Fort St. Michael on Bering Sea, from which point he hoped to cross on the ice. With graphic pen he pictures the perils of the Chilkoot Pass and the risks of the rapids, and describes the Klondike region in an interesting way. By the time he reached Fort St. Michael he found the attempt to cross on the ice impracticable, and was conveyed to the coast of Asia by the revenue cutter "Bear." Here his passage was barred, and he was detained by the Tchuktchi tribe for four months, until taken off by the American whaler "Belvedere." The pages of this stout, beautifully printed volume read like a thrilling romance; and were not Mr. de Windt a Fellow of the Royal Geographical Society, his description of the appalling condition and habits of the Tchuktchi Indians, hemmed in on the one side by a frozen sea and on the other by a snowbound desert, would seem incredible. The full-page illustrations, from photographs, add greatly to the interest and value of the volume.

The Ministry of Intercession. A Plea for More Prayer. By Rev. Andrew Murray. Fleming H. Revell Company: New York. Price, 75 cents.

No other or better statement of the author's purpose could be made than the following declarations, which appear in the introduction to the volume: "I have been asked by a friend, who heard of this book being published, what the difference would be between it and the previous one on the same subject, 'With Christ in the School of Prayer.' An answer to that question may be the best introduction I can give to the present volume. Any acceptance the former work has had must be attributed, as far as the contents go, to the prominence given to two great truths. The one was, the certainty that prayer will be answered. . . . With this truth there was a second one that came out very strongly as we studied the Master's words. In answer to the question, But why, if the answer to prayer is so positively promised, why are there such numberless unanswered prayers? we found that Christ taught us that the answer depended upon certain conditions. He spoke of faith, of perseverance, of praying in His name, of praying in the will of God. . . . The present volume owes its existence to the desire to enforce two truths of which formerly I had no such impression as now. The one is that Christ actually meant prayer to be the great power by which His church should do its work, and that the neglect of prayer is the great reason the church has not greater power over the masses in Christian and in heathen countries. . . . The second truth which I have sought to enforce is that we have far too little conception of the place that intercession, as distinguished from prayer for ourselves, ought to have in the church and the Christian life."

The Red Bridge Neighborhood. A Novel. By Maria Louise Pool, author of "The Two Salomes," "Mrs. Gerald," etc. Illustrated by Clifford Carleton. Harper & Brothers: New York. Price, $1.50.

This story, which first appeared as a serial of absorbing interest in *Harper's Bazar*, is one of the cleverest books Maria Louise Pool has given to the public. It is the study of a New England neighborhood. The character sketches are drawn with a free hand and are admirably true to life. Old Mr. Nawn, a miser; his son Robert, who inherits his father's miserliness and his mother's moral weakness; the girl, Olive Newcomb, whom the son marries; and the other girl whom he does not marry, but who is a constant temptation to him, are the principal characters graphically delineated in these pages. So vivid and realistic are Miss Poole's descriptive touches, that the reader perforce dwells in the Neighborhood where the Creeper slips sluggishly under the Red Bridge, and where Olive nobly endures a sordid existence in the Nawn farmhouse, developing through her sorrowful experiences into a strong and beautiful woman, from whom her contemptible husband, because of his infatuation for Isabel Keating, wishes to obtain a divorce. One of the most thrilling scenes in the book is where Olive, after having endured unspeakable hardships under her father-in-law's inflexible parsimony without complaint, suddenly breaks through her reserve while the minister is calling upon her a few weeks before her child is born, and implores him to kneel down and pray that the child may never be a miser. There are no dull pages in this unusually interesting book. Busy people who reserve fiction for vacation reading should make a note of "The Red Bridge Neighborhood."

Vanity Fair. A Novel without a Hero. By William Makepeace Thackeray. Harper & Brothers: New York. Price, $1.50.

This is the first volume in a new and revised edition of Thackeray's complete works, which will comprise additional material and hitherto unpublished letters, sketches and drawings, derived from the author's

"Pure and Sure."
Cleveland's
BAKING POWDER.
"Pure and Sure."
Cleveland's
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original manuscripts and note-books. The authorized Life of Thackeray has never been written, because it was the novelist's expressed wish that there should be no biography. But his life is in his books, and of each book a memoir, forming an introduction to each volume, has been written by his surviving daughter, Anne Thackeray Ritchie. The works will be arranged as far as possible in chronological order, and each novel will be contained in a single volume. This edition will be printed from new type, and will contain numerous illustrations by the author, Richard Doyle, George du Maurier, Frederick Walker, George Cruikshank, Sir J. E. Millais, P. R. A., Luke Fildes, R. A., Charles Keene, Frank Dicksee, R. A., and F. Barnard. A volume will be issued once a month, appearing simultaneously in London and the United States. Lovers of Thackeray will be glad to renew his acquaintance in these attractive new volumes, tastefully bound in dark blue; and the present generation, which has not hesitated to vote Thackeray "slow," will peruse "Vanity Fair," "Pendennis," "The Newcomes," etc., with a delight they could scarcely have believed possible.

The Pilgrims in Their Three Homes—England, Holland, America. By William Elliot Griffis. Houghton, Mifflin & Company: Boston. Price, $1.75.

This volume of nearly three hundred pages, beautifully illustrated, will receive a hearty welcome from the general public. Few are the men who from ability and experience were so well prepared to produce a readable and reliable book upon the Pilgrims. Dr. Griffis is in love with his theme, but his loyalty to truth is such that he is never swerved from the true historical perspective. Most of those who study and write about the Pilgrims incline either to extravagant eulogy or unsparing and unreasonable criticism. Dr. Griffis does neither. He portrays the Pilgrim as he really was, giving both his merits and his infirmities. The book does credit to both the author and the publisher.

The Christian Gentleman: A Series of Addresses to Young Men. By Louis Albert Banks, D. D. New York and London: Funk & Wagnalls Company. Price, 75 cents.

This volume contains a series of addresses delivered to young men in the Association Hall, Cleveland, Ohio, under the auspices of the Young Men's Christian Association. The addresses were listened to at the time of their delivery by large and enthusiastic audiences, and evidently had in them messages which gave inspiration and courage to many young men in their attempts to live genuine Christian lives in the midst of the temptations of modern cities. The addresses are brief, pointed, and eminently practical, on such subjects as the following: "The Christian Gentleman in the Temple of the Human Body," "The Christian Gentleman in the Secret Chambers of his Imagination," "The Christian Gentleman as One of the World's Workers," "The Christian Gentleman in the Pursuit of Ideals," "The Christian Gentleman in his Relation to Women," "The Christian Gentleman with his Friends," "The Christian Gentleman in the Treatment of his Enemies," "The Christian Gentleman in Prosperity," "The Christian Gentleman in Adversity."

Object Lessons for Junior Work. With Practical Suggestions. By Ella N. Wood. Fleming H. Revell Co.: Chicago. Price, 50 cents.

This is a practical volume, written for superintendents of Junior Young People's Societies by one who has had much successful experience in the work.

The Modern Reader's Bible. The Psalms and Lamentations. In Two Volumes. Edited, with an Introduction and Notes, by Prof. Richard G. Moulton. The Macmillan Company: New York. Price, 50 cents.

These two volumes will receive hearty welcome at the hands of all devout and critical Bible students and will be prized especially by those who find so much of nurture and expression of the religious life in the Psalms. Professor Moulton's notes are ideal in their brief explanatory and luminous qualities. In the first volume there are 25 pages of introduction and 61 of general notes.

Literary Notes

—A new religious magazine is announced by Messrs. Hodder & Stoughton, of London. It will appear in October, will be called *Ian Maclaren's Magazine*, and will be edited by Rev. John Watson, D. D., who thenceforth will write only for its columns.

—Miss Ellen Glasgow, who made a great success last year with her first book, "The Descendant," has completed a new novel which will be brought out shortly by the Harpers. Like "The Descendant," it deals largely with Bohemian life in New York city.

—Dodd, Mead & Co. have recently added two books by Amelia E. Barr — "Remember the Alamo" and "The Squire of Sandalside" — to their Phenix Series.

—The New York *Times* says: "Owing to a delay in getting ready the English edition, the publication of Lieut. Peary's book, 'Northward,' has been postponed. Now, however, Frederick A. Stokes Company has set May 10 as the definite date of its appearance. Hundreds of photographs have been used to illustrate the book, which is printed in large type upon heavy half-tone paper. The cover is pale blue with white intaglio, giving a suggestion of the snows of the frozen North under the midnight sun."

—"A Lovable Crank," by Barbara Yechton, which has been followed with great interest during its serial publication in the *Churchman*, and which is a sequel to a previous story by the same author, entitled, "We Ten," will be published in the early autumn by Dodd, Mead & Co., New York.

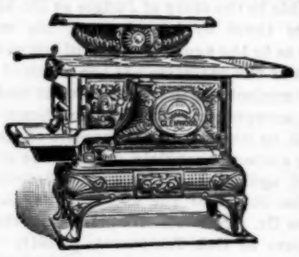
—The Macmillan Company announce the publication, in four quarterly volumes, commencing in October, of the "Encyclopedia Biblica," a dictionary of the Bible. It will be edited by Rev. T. K. Cheyne, M. A., D. D., Oriel professor of the interpretation of Holy Scripture of Oxford, and formerly Fellow of Balliol College, Canon of Rochester, and J. Sutherland Black, M. A., LL. D., assistant editor of the "Encyclopedia Britannica." Among the contributors are seventy of the leading living Biblical critics and scholars.

—Mr. Stanley J. Weyman, author of so many thrilling historical novels, among them "The House of the Wolf," and "A Gentleman of France," is turning his attention to other matters. A New York editor finds difficulty in obtaining a short story from his pen. Mr. Weyman's agent says: "He is so deeply concerned with politics that he has no time for story-writing."

—At a recent meeting of the New York Library Association and the New York Library Club a committee was appointed to go carefully over the works of fiction published in 1897, and make a list of those deemed worthy of permanent shelf room in public libraries. The books published were many, but those that came up to the committee's standard were few enough. They were only seven, and were the following: "On the Face of the Waters," by Mrs. F. A. Steel; "St. Ives," by Robert Louis Stevenson; "The Gadfly," by E. L. Voynich; "School for Saints," by John Oliver Hobbes; "Captains Courageous," by Rudyard Kipling; "Hugh Wynne, Free Quaker," by Dr. S. Weir Mitchell; and "The Choir Invisible," by James Lane Allen. Of these seven first-rate novels, three were first published serially; and of the three, two were published in *McClure's Magazine*.

—The *Critic's* "Lounger" says: "Mr. F. Hopkinson Smith's story, 'Caleb West,' which has run its successful course through the *Atlantic Monthly*, will be published in book-form early this month. Since it was written the author has very carefully revised it, changing here and polishing there, until he has greatly improved its literary appearance, though he has left the story essentially as it was, with all its grim humor, all its pathos, and all its truth to life. The full title of the story is, 'Caleb West, Master Diver,' which should give it a particular interest at the present moment, when our attention has been forcibly called to the dangerous and exciting business of professional diving. Mr. Smith got the material of his story from life. When he began his career as an engineer, one of the first important government contracts that was awarded him was the building of the Race Rock Light, off New London. The foundation consisted of some thirty thousand loads of stone. The centre of this mass of stones had to be brought up from the bottom by divers, and a new plan of Mr. Smith's tried. This was the placing of a specially made cast-iron cylinder in the water till it touched bottom and was secured there; then it was filled with concrete, packed down, which became as hard as the stones themselves, and more secure. It was while building this light-house that Mr. Smith gained the material for his story. I do not say that he has followed the actual facts in every particular, but Caleb West and his tragedy are not altogether evolved from the author's imagination. The frontispiece of the book is from an actual photograph; whether it is that of the real Caleb or not I do not know, but it is quite one's idea of the good old man. The other illustrations are from the facile pencils of Mr. Malcolm Fraser and Mr. Arthur I. Keller."

A Good Husband



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GLENWOOD

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THE SUNDAY SCHOOL

Second Quarter Lesson VI

SUNDAY, MAY 8, 1898.

MATT. 22: 1-14.

REV. W. O. HOLWAY, D. D., U. S. N.

THE MARRIAGE FEAST

I Preliminary

1. GOLDEN TEXT: *Come, for all things are now ready.* — Luke 14: 17.

2. DATE: A. D. 30, April 4 (probably); Tuesday.

3. PLACE: The Temple.

4. HOME READINGS: *Monday* — Matt. 22: 1-14. *Tuesday* — Rev. 19: 5-10. *Wednesday* — Rev. 7: 9-17. *Thursday* — Rev. 22: 13-21. *Friday* — Prov. 9: 1-12. *Saturday* — Prov. 1: 20-33. *Sunday* — Luke 14: 15-24.

II Introductory

Once before our Lord had used the imagery of a marriage feast (Luke 14: 16-24) to portray the blessings of the Gospel, and the behavior of those who were honored with invitations to it. Then He had spoken in the house of a Pharisee; now He was speaking in the Temple. Then the hatred of His enemies had not developed into a deadly purpose; now they were plotting how to take His life with the least commotion. Then He had emphasized the Gospel invitation; now His perspective reaches to the end of time and includes the final judgment. A king, so the present parable runs, is about to celebrate the marriage of his son with the usual festivities. The guests have been previously "bidden," and, the day having arrived, servants are sent to summon them to the banquet; but they decline to come. Overlooking the slight put upon him, the king dispatches other servants with more pressing invitations: the feast tarries; "oxen and fatlings are killed;" come to the marriage. But, strange to say, some "made light" of the invitation and went about their usual business. Others, whose disloyalty had ripened into rebellion, took the servants and insulted and slew them. The king's patience gives way to anger; his armies go forth and take vengeance upon the murderers and destroy their city.

Meantime, as those expected have proved not "worthy," and the feast is not "furnished" with guests, the servants are again sent forth not to houses but to highways, and are directed to invite all — good, bad, and indifferent — to come to the feast. The hall is filled, the seats occupied, everything is ready, and then the king comes in. His eye rapidly scrutinizes every individual. All are dressed in the *caftan* — the wedding garment provided for the occasion; all had laid aside their own apparel and supplied themselves from the king's wardrobe — all but one. And the king singled him out and called him forth. "Friend, how camest thou in hither without the wedding garment?" Very likely he thought himself as well or even better dressed than the other guests, but he had committed a fatal mistake; he had disdained the king's garment and wore his own. And so he stands rebuked and "speechless." His host becomes his judge. "Bind him hand and foot, and cast him into outer darkness." Repentance is too late now. He has foolishly refused to do what is indispensable, and so judgment is executed, and he is "cast out" — an outcast to feed upon his own grief and mortification and to wander in darkness. The parable ended with the proverb so frequently quoted: "Many are called, but few chosen."

III Expository

1, 2. **Jesus answered** — the thoughts, apparently, of His hearers, for no words of theirs are recorded. **Spake unto them** — the rulers and elders who had questioned the "authority" by which He spoke and acted, and who, though they may have retired to the outskirts of the crowd, could yet hear what He had to say. **By parables.** — Farrar calls this "a day of parables." **Kingdom of heaven** — the favorite subject of His parabolic teaching. **A certain king** — referring to the Father. **Made a marriage** (R. V., "marriage feast") **for his son** — a wedding feast in which the espousal of Christ the Son to his bride, representing the Church or entire body of believers, was celebrated. Believers as individuals are depicted as guests. The church as an ideal whole is the bride. The imagery is common in both the Old and New Testaments (see Isa. 54: 5; Ezek. 16: 4; Song of Solomon throughout; Rev. 21: 9). "The union of the Divine and human natures in Christ underlies the other union, but is not prominent here" (Schaff).

The fact that the guests, *i. e.*, the disciples of Christ, constitute Christ's bride, exemplifies the fact that no figures borrowed from human life are adequate fully to illustrate spiritual truth. Observe that the Bible, by the symbol of the feast, represents the religious life as one of joyousness, and by the symbol of marriage, as one of a most sacred and intimate fellowship with God. Observe, too, that the espousal takes place on earth; the marriage is completed in heaven (Abbott).

3. **Sent forth his servants** — the earliest messengers of the Gospel — John the Baptist, the disciples, Christ Himself. **Them that were bidden** — the Jewish people. They had been invited (bidden), and now in accordance with the Oriental custom of announcing that the feast was ready, they were again invited (called). They were therefore expected. **They would not come.** — As this was a marriage feast given by a king, and as sufficient time for preparation had been granted, the refusal of his subjects to attend could have but one meaning — deliberate disloyalty and rebellion.

4. **Other servants.** — The king is forbearing and patient. He might have commanded attendance, but he had simply invited. Now he sends out a more pressing and urgent invitation. As this parable is prophetic, these "other servants" may refer to the proclamation of the Gospel after the day of Pentecost. **I have prepared** (R. V., "made ready") **my dinner** — the early midday, introductory meal, with which the series of wedding feasts was opened. Alford applies it to "those preparatory festivities of the great feast which the Church of God now enjoy." Schaff refers it to "the beginning of privileges which culminate in the marriage supper of the Lamb." **All things are ready.** — It was "the fulness of time." Every provision had been made. In the killing of the "oxen" and the "fatlings" many commentators find an allusion to the great Sacrifice, the slaying of Christ whose death was necessary to make "all things ready." **Come unto the marriage** (R. V., "marriage feast") — a plainer and more direct invitation, which they cannot decline without palpably insulting the host.

The king graciously assumes that these guests deferred their coming through some misunderstanding, unaware, perhaps, that all the preparations were completed, and instead of threatening and punishing, only bids the servants whom he now sends, to press the message with greater instancy and distinctness than before. Something of this same gracious overlooking of the past breathes through the language of St. Peter in his discourses after Pentecost: "And now, brethren, I wot that *through ignorance* ye did it" (Acts 3: 17) (Trench).

5, 6. **They made light of it.** — treated this third invitation with ridicule and neglect. **Went their ways** — gave their minds to their own business and soon forgot the invitation and the inviter. **Farm . . . merchandise.** — Some were farmers, some were traders; both classes represent the indifferent and the worldly, people engrossed in their own private pursuits and utterly unconcerned at hearing Gospel invitations. **The remnant** (R. V., "the rest") **took his servants.** — If the former class represent the preoccupied, busy classes among the Jewish people who were simply heedless of the offers of Christ, the "remnant" must refer to the wicked rulers and persecuting Pharisees, whose murderous hatred literally verified this verse.

In our own day it does not require extraordinary sagacity to perceive the same spirit in the relish and readiness with which certain classes catch up a cry against any one who, not ashamed of the Gospel of Christ, has discharged his commission in full (Arnot).

7. **Was wroth** — as he had reason to be at this outrageous treatment of himself and his son. **Sent forth his armies.** — Just as the Assyrian was called in the Old Testament the "sword" or "rod" of God's anger, with which He executed judgment upon His rebellious people, so in this case the Roman army was predicted, which, forty years later, visited upon Jerusalem the destruction which God had decreed for its guilty rejection and murder of His servants and His Son.

8, 9. **Bidden were not worthy.** — Similar language was used by Paul to the Jews at Antioch — "Seeing that ye judge yourselves unworthy of everlasting life." Worthiness and unworthiness here plainly turn upon the acceptance or refusal of the Gospel. **Go ye therefore into the highways** — the places of concourse, the intersections of the streets; not in the city, for that was burned, but out in the high roads of the world. The evident allusion is to the call of the Gentiles.

In the first instance the invitation was limited to the class who had a prescriptive right to appear at court; when these by their perversity had excluded themselves, the king in his sovereignty extended the invitation generally to the common people, to persons who previously possessed no right of admission (Arnot).

10. **Both bad and good.** — The Gospel summons all, without reference to moral character. None are too good, and none are too bad to come to Jesus. Cornelius was "a devout man," charitable and upright, but he needed to "come" just as much as the Magdalene. "The bad are invited that they may be made good" (Abbott). **Furnished** (R. V., "filled") **with guests.** — The feast was not allowed to spoil because these first invited proved unworthy and ungrateful.

The Jews, by their rejection of the Gospel, did not frustrate the grace of God. Besides the remarkable fulfilment in the early Christian centuries, there is a reference to the church as gathered ever since from all parts of the world (Schaff).

11. **The king came in to see the guests** — after all are gathered. This dread inspection in which every guest passes under scrutiny, can refer only to the day of judgment. **Had not on a wedding garment.** — Not because of his poverty, for such garments were furnished from the host's wardrobe; but either because he *neglected* to supply himself, or because he was *conceited* enough to suppose that his own robes were goodly and equal to the occasion. He evidently preferred to be arrayed in his own righteousness, which is as "filthy rags" (Isa. 64: 6), rather than to "put on the Lord Jesus Christ." "What this guest lacked was righteousness, both in its root of faith and flower of charity" (Trench).

We may and ought, when God calls, to come as we are; but we may not, if we would see His face and enjoy His feast, *remain* as we are (Stier).— We are not without examples in the modern history of the

East (and Eastern manners so little change that modern examples are nearly as good as ancient), of a visier having lost his life through this very failing to wear a garment of honor sent to him by the king French).

12. Friend — better rendered "companion" or "associate." The original word does not imply friendship. Jesus used the same word in addressing Judas in his act of betrayal (Matt. 26: 50). How camest thou in hither? etc. — a searching inquisition into the motives of his conduct in thus presuming to despise the king by wearing his ordinary dress; an intimation, also, of what they may expect, who, while associating with the church, spend their time in wearing their self-righteous robes, and refuse to array themselves in the heaven-provided livery. He was speechless — the terrible silence which a conviction of his unutterable folly enforced.

It is the terrible silence of conviction. Hardly the most thoughtless have failed to be struck with the force and significancy of this part of the representation. Of all the multitude of excuses that now pass current to justify the world's forgetfulness of its Maker, not one rises to his lips (Archer Butler).

13. Then said the king to his servants — not the guests, but the ministering attendants, who, in nearly every portrayal of the final judgment, are the angels. Bind him hand and foot — that he may not escape. He is singled out before them all, and compelled to endure the shame of being fettered like a culprit. Vain his attempts to resist the king's judicial sentence. Cast him into outer darkness — outside or outdoor darkness; he is excluded rigorously from the light and splendor of the feast, and driven into the black night of despair and grief. There . . . weeping and gnashing of teeth — "the intense sorrow and rage consequent upon such expulsion. The same phrase occurs six times in Matthew and once in Luke. A hint at the wretchedness of a future state of punishment. The figures are fearful: black night, grief and rage" (Schaff).

14. Many are called, but few chosen. — The called are many, the elect few; but, as the parable clearly teaches, the rejected are those who refuse to be elected.

Myriads are not chosen because they do not come. And we know not how many who come fail of being chosen, because they have not accepted salvation by Christ. The dogma that they are not chosen because they are secretly predestinated by God's decree not to be chosen affirms simply what is not said or implied (Whedon).

IV Illustrative

1. "Well, then," said a skeptic to me on one occasion, "why is the world not saved?" "My friend," I said, "you misconceive the power required to convert souls." There was a little boy in the room, and I illustrated my meaning by saying, "Suppose I will that that little boy leave the room. There are two ways in which I could give effect to that will. I could take him in my arms, and by superior muscular force remove him; or I could take him on my knee, speak lovingly and persuasively to him, in order to induce him to leave the room himself. If I adopted the former, I should merely have removed his body; his volition would be against me, and he would feel that I had done him violence. If I succeeded in the latter, I should have influenced his mind; and he himself would use his own limbs and with a happy smile depart" (Dr. Thomas).

2. "Put ye on the Lord Jesus Christ." The garment is freely offered. It costs nothing. It is white, and spotless, and chaste. It enfolds the entire soul. It will not cramp you. To wear Jesus is not to be puritanically laced in and harnessed down in a sort of insipid, stupid life. Jesus is no strait-jacket. On the contrary, the soul feels free in Him, strangely supported and strengthened. There is room for the most generous development. Wear this garment of His righteousness while you dwell on earth. Let it distinguish you from the world. Wear it everywhere, at all times, before all men. Wear it unto the end. You need not fear that you will leave it in the grave. The texture is immortal. It will enshroud your departing spirit, and when you pass to the pearly gates, be this your plea: "Father Almighty, I have nothing of my own to bring, no merit, no grace; but look now on this robe, and see whether it be Thy Son's coat or no'" (Bushnell).

WHAT IS METHODISM?

REV. W. I. HAVEN.

1. It is a movement in the thought-life of man. It has its contribution to intellectual development. There are many things in the theology of Methodism that are incidental, borne along out of the traditionalism of the past in its lava flood. But there are two truths that are essential and that Methodism has contributed to the world. One is the value of the consciousness as a source of authority, and the other is the possibility of the direct contact of the living God with this consciousness of man.

The Methodist itinerant, going everywhere, asking not alone, "What do the Scriptures say?" but "What do you in your inner life feel?" depended upon and prepared the way for the general recognition of the fact that the soul has functions that are of direct and primitive value in deciding what is truth.

And Wordsworth's

> "I have felt
> A presence that disturbs me with the joy
> Of elevated thoughts; a sense sublime
> Of something far more deeply interfused,
> Whose dwelling is the light of setting suns,
> And the round ocean and the living air,
> And the blue sky and in the mind of man,
> A motion and a spirit that impels
> All thinking things, all objects of all thoughts,
> And rolls through all things,"

is but the meditative philosopher catching the spirit of the Methodist movement, singing everywhere Charles Wesley's lines, —

> "What we have felt and seen
> With confidence we tell;
> And publish to the sons of men
> The signs infallible."

These two views are the force of mind of the theological thought of today. Splendid manifestations of intellectual life are now traveling over this circuit, forgetful of the keen mind that under the leadership of the Spirit of God blazed the way.

2. Methodism is a social movement. It repeated early Christianity in awakening the organizing instinct and impelling its followers into social bands. Out from it as from a spring came the fresh current of social reform. As a noted historian has said, "The noblest result of the religious revival was the steady attempt which has never ceased from that day to this to remedy the guilt, the ignorance, the physical suffering, the social degradation of the profligate and the poor."

3. It has a mission in manners and life. It is for all classes, and from the beginning has been as much at home in the court as in the byways and the hedges. It did spring up in those east counties of England, the home of Puritanism, and it does stand for the purer pleasures of Puritanism, as against the hot and fevered excitement of modern society. But where have there ever been more beautiful maidens than in Puritan homes, and whence have come manlier men?

Methodism is a spirit, a free, adventurous spirit. It dares anything. It comes out of the heart of God to the heart of man — every man — and calls him to the conscious, saving fellowship of the sons of God through Jesus Christ the Lord.

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League Prayer Meeting Topics for May

REV. MATTHIAS S. KAUFMAN, Ph. D.

Little Ways of Bettering the World

Let us be content to work,
To do the thing we can and not presume
To fret because it's little. 'Twill employ
Seven men, they say, to make a perfect pin.
Who makes the head consents to miss the point;
Who makes the point agrees to leave the head;
And if a man should cry, 'I want a pin,'
And make it straightway, head and point,
His wisdom is not worth the pin he wants.

— *Mrs. Browning.*

Sooner or later we come to see how large a part of life is made up of littles. Society is an organism. To each individual is allotted some little function essential to the perfect working of the whole. This little sphere of activity becomes very important to us personally; but it is only one among many millions. However, to us it is a world. Our vision sweeps its horizon. Everything revolves about the axis of our personality. Egoism would make everything gravitate toward self. This force must be counteracted by the altruistic virtues which seek to go forth in brotherly helpfulness. Thus we hear many voices pleading, see many hands beckoning, and are spurred by conscience to the performance of many little duties and kindnesses. The majority of these may pass into our life record and even be forgotten. But the results of the same will constitute much of eternity's bliss. So small an act as giving a tract to a young man in the Backergunze district of India produced marvelous effects. It not only dispersed the darkness from his own heart, but it inaugurated a movement which carried salvation to a whole benighted district. Columbus only pointed to a small seaweed floating on the great ocean's surface, and the mutiny on his ship was quelled; for in that stray plant his discontented sailors beheld the land they were nearing. An acorn cast upon the lea is a small act, but it may produce the sturdy oak of a hundred years. It may be only a small word of commendation, but in it is power to turn a life's current upward toward nobility.

"Little deeds of kindness,
Little words of love,
Make our earth an Eden,
Like the heaven above."

—

May 1 — The Grace of Hospitality. Gen. 18: 1-8; Heb. 13: 2; 1 Peter 4: 9.

ADVANTAGES

1. Abraham received the strangers that came to him and thereby entertained angels unawares (Gen. 18: 2).

2. By extending courtesy, Laban secured a good servant for himself, an excellent husband for his daughter, and God's blessing upon his household (Gen. 30: 27).

3. Rahab afforded protection to the spies, and, lo! how amply was she repaid! Her own life and that of her kindred gave her abundant recompense for her hospitality (Josh. 22: 23-25).

4. The widow of Zarephath was more than a match for the inclination to look out for number one, when she extended the hospitality of the last contents of her larder to the prophet. Was not that a beautiful investment of her last meal? How abundant the continual provision for herself, and how glorious the resurrection of her son (1 Kings 17: 8-24).

5. Martha and Mary had their reward, and how delightful, for all the sweet courtesies they extended to the Saviour.

6. Christ Himself honored hospitality by spreading a table upon the mountainside and feeding a hungry multitude.

SIGNS

1. A kindly heart.
2. A generous disposition.
3. A social nature.
4. A pleasant face.
5. A merry laugh.
6. A cordial handshake.
7. A sympathetic interest.

TALLIES

The *tessera hospitalis* was a token of hospitality employed by the ancients. Public accommodations were few, necessitating the opening of homes to strangers. When a traveler was thus entertained, and the guest and host were naturally congenial, they shared the *tessera hospitalis* as a contract of friendship. Sometimes this *tessera* was wood, sometimes a stone. In any event it was some form which they broke in two, each writing his name on his own half. Then they exchanged them, and each retained the other's name as a symbol of lasting friendship.

"I live for those that love me,
For those that know me true.
. . . . . .
For the future in the distance,
For the good that I can do."

May 8 — Taking Things Patiently. 1 Peter 2: 20; Luke 21: 19; Rom. 5: 3.

"Haste not! The flying courser, overheated, dies,
While step by step the patient camel goalward plies."

In our subject is couched an injunction. It recognizes the actual experiences of daily life. Such is its environment that the spirit is often ruffled and unduly vexed. Who does not meet with misfortune? Who has not been billowed by woes? Who has not been wounded by treachery's dagger? Who has not been stung by the slanderer's fang? Who has not been caught in the whirl of rumor's confusion? Who has not been rasped by friends? Ah! these are common ills. They are a part of sin's legacy to us. All have them to meet. How? That depends upon the individual. Patiently? Yes, this is possible for all who have learned to stay upon God. It is much more difficult for some to exercise this grace than for others, but those who find it most difficult may succeed, and that fine command of self achieved, that well-poised character manifested, deserves a world of credit.

"Nor deem that Heaven's omniscient eye
Is e'er regardless of your lot;
Deluded man from God may fly,
But when was man by God forgot?"

METHODS

1. The slaves addressed in the Scripture here cited were bound for life to their owners. It was theirs simply to hold on patiently to their lot, being assured that a God of justice would give ample compensation for faithfulness in spite of their adverse surroundings.

2. For our practical every-day life there are several interesting methods of taking things patiently. Perhaps the lowest and least commendable of these is the "grin and bear it" method. There may be some philosophy in this way, especially of service to those who have never risen to a true conception of life's meaning. Among art students in Paris there is a recognized system of fagging, practiced by the younger members. If the subject of their impositions offers resistance, he is forced to lead an intolerable life; but if he takes it good-naturedly his fellows soon relent and he has peace.

3. By the exercise of steady wisdom. To teach us to hold on to ourselves and not be overcome by appetite or lower cravings, nature has a curious device. It is the akee. The flavor of this fruit is delicious, but it must not be eaten until it bursts spontaneously, showing a soft, spongy, creamy centre called the aril, which encloses three black seeds. The temptation is to eat it before this spontaneous bursting, as it looks perfectly ripe some time previous to this. Becoming impatient, a mother and her two daughters ate some of these akees that seemed so ripe except that the one exaction had not been met, and much to the sorrow of their friends, in twenty minutes the poison of that stage of the fruit had done its deadly work.

4. By a dignified composure. The immortal astronomer whose genius discovered the laws according to which Jehovah directs the revolutions of the planets had to endure seeing his labors despised by his contemporaries. Having been reduced to extreme misery and then lying upon his death-bed, a friend said to Kepler: "Is it not hard to die without seeing your discoveries appreciated?" To this the noble-minded man replied with kingly composure: "My friend, God waited five thousand years for one of His creatures to discover the admirable laws which He has given to the stars, and cannot I wait also till justice is done me?"

5. By faith's strong support. This is unfailing. It is the brace, the staff, the strong tower. This strengthens the mind, enriches the heart, and poises the whole life. Blessed faith — faith in God!

WHISPERINGS

1. Do you feel insignificant? Hold on! Work up! Patience is often only another name for genius.

2. Do you feel weak? Be patient. Strength is a growth. Patience is power.

3. Do you long to do some worthy work? Patiently persevere. The way will open. Time and patience convert the mulberry leaf into satin.

4. Does life seem a long day of mystery?

"O thou who mournest on thy way,
With longing for the close of day;
He walks with thee, that Angel kind,
And gently whispers, 'Be resigned:
Bear up, bear up, the end shall tell,
The dear Lord ordereth all things well.'"

May 15 — Look Up and Lift Up. Psa. 121; Acts 3: 1-8. (Epworth League Anniversary; special program.)

The Psalm here mentioned is a poem of rare beauty. It is one of the most elevated yet practical of all this class of sacred literature. There is in it a comprehensive completeness and an exquisite sense of trust in the personal presence of God. The finest spiritual flavor and fragrance of the high sentiments here uttered can be appreciated only by those to whom God has become a living reality. What a charming Psalm for every Epworthian to commit to mem-

ory! How delightful must life be for all who walk daily in the security, restfulness and conscious communion with God here so sweetly expressed! "Look up!" commands our motto; "I will!" responds the Psalm.

1. Man was made erect that he might look up. His very form suggests aspiration. Children naturally aim and attempt to be like larger people; but failing to see clearly, they are more likely to copy defects than excellences.

2. The vision of some is too short-sighted. They look up, but do not see far enough. They look up to physical development alone, and become robust athletes. It is great to be strong in body, but to be strong in body only is to become more of an animal than a man. Others look up to intellectual culture, caring little for anything else save knowledge and mental training. For such there must ever be only fractional existence.

3. Spiritual vision, which penetrates all intervening spaces, arrives at the eternal throne, and beholds Him who sits thereon, is the only adequate vision. "Blessed are the pure in heart, for they shall see God." How glorious the sight! It is not enough to look up to great men, or great natural heights, or even to the starry heavens. Beyond all these must we look and peer and gaze until the spiritual eye rests and rejoices in the Divine Personality.

4. How wonderful that there should be transforming energy in vision! We shall be like Him when we see Him as He is. It is God's love shed abroad in the heart by the Holy Ghost that gives clearness to spiritual sight. Love sees the good.

5. When we look up far enough and really see Him from whom comes all our help, we find no fault with His dealings. Not a single change would we make in His plans. His will would appear perfect and entirely satisfactory.

It is only as we know how to look up rightly that we can lift up efficiently. In our own unaided weakness there is no strength at all. It comes alone from the omnipotent Maker of heaven and earth. How do we lift up?

1. By our deeds. The Mercy and Help department is doing this when its members visit the sick, carrying delicacies, flowers, and helpful ministries.

2. By our words. "A word fitly spoken is like apples of gold in pictures of silver." We are too often careless in the use of this gift. It is well to cultivate the habit of speaking kindly, gently, cheeringly, to all with whom we come in contact.

3. By our aspirations and ideals. If we are content to grovel, others will be similarly affected; but if we determine to climb and soar towards the highlands and summits of Christian experience and character, others will be inspired to do likewise.

4. By the total character we achieve. If it is noble, brave, Christlike, it will lift up by the natural attraction of its inherent loveliness. By what we are under Christ, much more than by what we say or do, shall we lift up the fallen and the lowly.

5. By exalting Christ. Lift up the Saviour and Lord so that all may see Him, and He will draw all men unto Himself. Lift Him up in the daily life through walking humbly and cheerfully in His steps.

May 22 — Honoring Father and Mother. Exod. 20: 12; Eph. 6: 1–4.

"O child of Paradise,
Boy who made dear his father's home,
In whose deep eyes
Men read the welfare of the times to come."

George Washington had arranged with a midshipman to go to sea. The ship lay opposite his father's house. His trunk was sent to the little boat that had come to the shore to take him away. His whole heart was bent upon going. Turning to bid his mother good-bye, he noticed the tears falling from her eyes. He said nothing about it, but was convinced that she would be distressed by his absence and perhaps would never again be happy if he carried out his long-cherished scheme. Turning to the servant, he ordered his trunk brought back, saying, "I will not go away to break my mother's heart." She, being impressed with the sacrifice made by her son, said: "George, God has promised to bless the children who honor their parents, and I believe He will bless you.

A merchant wanted a boy for his business house. The next day a crowd of applicants presented themselves. Desiring to sift them, he advertised again: "Wanted — a boy who always obeys his mother." Only two lads applied. It is very sad to note the apparent decline in respect for parents and elders on the part of present-day children. Many a parent would blush to have others know what disrespectful tones and conduct he sometimes receives from his own children. Is not this grievous for the parent and very unfortunate for the children, too?

COMMANDMENT

The commandment of our texts urges upon every child to hold sacred the filial relation. (The Jewish exaction in this respect was very strict.) It is addressed to young people generally, calling upon them to have due reverence for the men and women holding positions of honor and responsibility. This may be accomplished by cheerfully recognizing parental authority, consulting parents as to companions and other matters, being frank and communicative upon all subjects, deferring to them in matters of business and marriage, speaking respectfully to them and appreciatively of them.

PROMISE

The promise is of long life — not necessarily greatly extended in years, but so filled with blessings that length of time is scarcely noticed. "That life is long which answers life's great end." Prosperity is also implied in this promise of long life, and a heavenly inheritance, endless in duration and boundless in bliss.

INCIDENTS

1. Sir Thomas More stepped along from page-boy, student, law-reader, barrister, speaker of the House of Commons, to Lord High Chancellor; but every day as he passed on his way to the woolsack he stopped before his father who was Judge of the Court of King's Bench, and, kneeling down, implored his blessing in sight of all.

2. Abraham Lincoln never lost sight of his parents. He aided and befriended them even when he knew that his benefactions were imprudently expended.

3. A noble young man lamented the death of dearly-loved parents. His companions tried to console him, recalling how kind and considerate he had always been and that now he had this memory to comfort him. "So I thought at the time," he replied, "but now I recall many instances where I failed to honor my mother as I should, and, alas! it is too late now to make amends." May such never be the experience of any who read these words! Parents suffer and sacrifice for their children immensely more than children imagine. They owe a debt of gratitude to parents that can never be fully paid.

May 29 — Our Brother's Burden and Our Own. Gal. 6: 1–5. (Temperance hour.)

"Is thy burden hard and heavy?
Do thy steps drag wearily?
Help to bear thy brother's burden;
God will bear both it and thee."

A minister was moving his library upstairs when along came his little boy and wanted to help. So his father gave him a big book and merrily enough the little fellow commenced to climb the stairs. He had not gone very far when the book grew heavy, and half way up he sat down with his burden and began to cry. This attracted his father's attention, and not long was the little burden-bearer left to mourn, for in a trice his father was there, caught him, book and all, up in his arms and with joy landed him at the top of the stairs. That is the way God deals with His children when they try to do their full part.

1. Community. This is, "Bear ye one another's burdens." A very cold, heartless world would this be if no one entered sympathetically under the load which sometimes bends us low by its weight. The central idea of community is kindly consideration and helpfulness. God has so constituted us that we are mutually dependent; hence it is wisdom to extend the helping hand, for we know not how soon we shall ourselves need a similar kindness. Let us be mutually helpful in bearing the burden of the natural results of former sins; the burden of present inherited infirmities; the burden of sorrows that come through no personal fault; the burden that comes from social relationship; the burden of responsibility in meeting life's numerous demands.

2. Immunity. Here our watchword is: "For every man shall bear his own burden." We are not so netted together that we are to bear all the burdens of others; and notwithstanding all the assistance tendered by others there is yet a large share of our own burden that can be borne by no one but ourselves. We should be willing to bear the burden of our deliberate sins and misdoings. We must bear the responsibilities of the sphere we are called to fill. Each must bear for himself the burden of the final judgment.

"No burden is allowed to pass through" is the inscription over the entrance to a narrow passage-way in London. No burdens? Hundreds of people pass there every day. No burdens? Surely that is a great mistake. Imagine for a moment the invisible burdens borne by those visible shoulders and the hearts beneath — burdens of inherited tendencies, burdens of physical disability, burdens of overworked brains, burdens of anxiety and of lonely souls. Burdens? We all have them. Does not every human being need pity and compassion from every other? Could we know the struggles of those about us, we would often pity where now we censure. We all need human sympathy and divine love.

Brockton, Mass.

Well Known Pastor

Health, Voice, Appetite and Strength Failed—Completely Restored by Hood's Sarsaparilla.

"My health failed entirely and paralysis stared me in the face. My limbs were so weak that I could scarcely walk, and heart trouble was one of my ailments. I had no appetite and suffered with constipation. My voice failed me in the pulpit, and life had become a burden to me. I began taking Hood's Sarsaparilla and very soon saw a great improvement. In the winter I was attacked by the grip which left me in a bad condition. I was weak and prostrated. I went back to my old friend, Hood's Sarsaparilla. After taking a few bottles I felt like a new man. Hood's Sarsaparilla seems to be the thing for me, and I find Hood's Pills the best corrector of the liver and stomach." REV. C. S. BEAULIEU, Lowellville, Ohio.

Hood's Sarsaparilla

Is the One True Blood Purifier. All druggists. $1; six for $5. C. I. Hood & Co., Lowell, Mass.

Hood's Pills cure all Liver Ills and Sick Headache. 25c.

OUR WASHINGTON--BALTIMORE LETTER

REV. HUGH JOHNSTON, D. D.

YOUR correspondent, after five years of happy pastoral labor in the Metropolitan Memorial Church at Washington, has been removed to the First Church, Baltimore. The Monumental City is so named, not from the number of its monuments—though there are about twenty of these stone memorials—but from the fact that it was the first city in America to erect a worthy tribute to the memory of George Washington. The city has a population of about half a million, and is a great educational centre, being the home of the Peabody Institute, the Johns Hopkins University, and the Woman's College, which has become a rival of Vassar and Wellesley. It is the paradise of Methodism, and the First Church is an elegant and stately structure erected at a cost of a quarter of a million dollars, and is the lineal successor of the old Light Street meeting-house in which the famous "Christmas Conference" was held. The church is, indeed, one of a number of massive, granite structures of the Romanesque architecture which make up the Woman's College; the Chapel of the church being, by courtesy of the trustees, the College Chapel, and is connected, by means of a bridge, with Goucher Hall. The pastor of this church is in the true Methodist succession, and should find inspiration in reading on the memorial windows the names of his predecessors of by-gone days. I shall be tempted in the future to give you a letter dwelling upon some of these great men whose names fill the whole church with fragrance, as the costly ointment of Mary filled the house at Bethany.

* *

The national capital is so near that residence in one city and business occupation in the other is very common; and we have been interested in the great debate just closed in the Capitol. The Constitution of the United States, as your readers know, lodges the power to declare war in the two Houses of Congress, and the discussion on this momentous question has thrilled the whole land with excitement.

The President's attitude and conduct, during the entire Cuban trouble, has been one of steadfast firmness and statesmanlike gravity. He seemed determined to exhaust all the resources of diplomacy in order to avoid the dread arbitrament of the sword. When at last he referred the whole matter to Congress, there was a good deal of turmoil in the House of Representatives and one or two exhibitions of the misfortune of ungovernable temper. Even in the decorous Senate there was a passage-at-arms of the same kind, but on the whole the debate was dignified and worthy the supreme occasion. The discussion in the House was not protracted or noteworthy, except that the vote showed that the friends of the President were in the majority. The debate in the Senate was, however, one of unusual length and ability, the majority of the eighty-eight Senators taking part therein. The vote here left the President's friends in the minority. The point at variance was whether the Houses had the right to recognize the present Cuban government. The President and his friends insisted that the Constitution gave that right to him alone. A long and severe struggle took place over this point, but at length the Senate yielded at an early hour on Tuesday morning of the 19th. Among the speeches in opposition to the President those by Senator Allen, Populist from Nebraska, and Senator Foraker, Republican from Ohio, were among the most vigorous, and that of Senator Daniel, Democrat from Virginia, was perhaps the most brilliant; while Senator Gray, Democrat from Delaware, Senator Platt, Republican from Connecticut, Senator Hoar, Republican from Massachusetts, and Senator Spooner from Wisconsin, maintained the President's view with great resources of statesmanship, power and eloquence. But the most brilliant and effective speech on either side was that delivered by Senator Wolcott, Republican from Colorado. It did not exceed thirty minutes, and was given entirely without notes, but every word was in its place, the English chaste and beautiful, and his manner graceful and perfect.

Your last issue contains a cut of Senator Morrill of Vermont, the patriarch of both houses. He is now in the thirty-second year of his term in the Senate, having served many years before as member of the House of Representatives. On Thursday of last week his friends celebrated his 88th birthday. He is a little less than four months younger than Mr. Gladstone. He is still hale, fresh in mind and body, beloved and revered. Year by year his birthday receptions are thronged by politicians and friends who come to welcome him.

The death of Senator Walthall of Mississippi has left another vacancy in the Senate. I knew him well, and he was one of the best and noblest of our public men. In the debate, on account of illness, he was paired with Senator Spooner; but before the important vote was taken he sent a release, which was announced when Senator Spooner's name was called.

* *

The withdrawal of Postmaster Gary from the Cabinet on account of ill-health, has agitated Baltimore, but the Administration receives in the appointment of Charles Emory Smith an increase of strength, vigor and experience.

* *

During these eventful days the prayers of the venerable Chaplain of the Senate, Dr. Milburn, have been models of good taste, moderation, and Christian spirit. But as

The Wanamaker Store.

Certain Special Matters

In a store of this size and in such a business a this, it is the unusual which becomes the every-day occurrence. Things which would be extrordinary in the experience of smaller dealers are commonplace matters to the Wanamaker Store.

Here are certain matters of goods and prices which are really very unusual in every-day news stories, and, indeed, somewhat out of the common run of things, even for us.

12 1-2c. Printed Cotton Grenadines, for 5c. a yard

They cost the maker nearly double our pesent price. They are in the same, handsome printings which you find in the very choicest of the Organdie Lawns. The patterns are principally floral—light, graceful, dainty, summery designs of flowers and leaves on black grounds. There are also many patterns of dots, stripes, and figures in white on grounds of navy blue, black, and heliotrope. Five cents a yard, only.

16c. Quality Striped Piques, at 10c. a yard

It is whispered in mercantile circles that Piques are bound to become scarce before the summer is over, for the demand for them is great and growing. That makes this chance all the more important. They are very pretty goods, *self striped* in cadet and Yale blue, cardinal and black.

Some Important Silk Prices

We have twenty-two thousand yards of the choicer kinds of summer silks here, which we offer to you at less than the regular importer's wholesale prices. You can buy by the yard at less than we can usually buy by the thousand yards in foreign markets. All are French and Swiss goods, rich in check and small plaid patterns, new and pretty and desirable. A few hints of price and pattern follow, but samples will tell more.

At 50c. a yd.—1,000 yards of rich, colored Bengalenes; the raised cord is filled with a little cotton; 18 colors.

At 55c. a yd.—800 yards of checked Taffeta; triple colored checks on white grounds; 12 patterns.

At 60c. a yd.—1,800 yards of rich plaid Taffetas; double colors on white and colored grounds; 14 new styles.

At 65c. a yd.—1,000 yards of evening silks. Jacquard satins; in white, ciel, pink, turquoise, nile, yellow, lilac, and cerise.

At 70c. a yd.—800 yards all silk satin Liberty; printed with white dots on lavender, cadet blue, navy blue, marine blue, cardinal, brown, and heliotrope grounds.

At 75c. a yd.—4,000 yards plaid Taffeta silks; 8 styles black and white, 3 styles blue and white, 40 styles Scotch plaids, 3 styles shepherd's checks, 6 styles Rob Roy.

At 80c. a yd.—5,000 yards rich figured Taffetas from France. All black; the figures are small, the styles are elegant; 20 patterns.

At 90c. a yd.—2,800 yards heavy plaid Taffeta silks and ombre check fancy silks; 5 styles black and white, 8 styles blue and white, 12 styles in triple colors, 12 styles in ombre blocks. A particularly rich and heavy silk.

At 95c. a yd.—1,400 yards rich black and white Pekin Taffetas; 8 styles of stripes.

At $1 a yd.—800 yards rich brocaded plaid Taffetas. Colors are pink and black with white, blue and black with white, Chartreuse and black with white, cerise and black with white, corn and black with white, blue and black with nile, and so on.

JOHN WANAMAKER,
Broadway,
New York

Section 241

(Please address exactly as above.)

soon as communication between the United States and Spain was interrupted and the responsibilities of war were upon us, he began to pray that, as the people believed their cause to be just, righteous and humane, the God of battles would be the Guide and Guardian of the nation, giving vigor and power to our sailors and soldiers, and making their achievements equal to the glory and triumphs of the past.

• •

The General Conference of the Methodist Episcopal Church, South, meets in this city on May 5, and will continue in session about three weeks. This law-making body of our great sister church will convene in the Armory, a building which has a seating capacity of 2,200. It is expected that two additional Bishops will be elected, and prominent among the names mentioned for this high office are Editor Hoss, of the *Nashville Christian Advocate*, President Candler, of Emory College, and Dr. Coke Smith, a popular pastor of Virginia.

• •

Dr. Goucher, the richly-gifted president of the Woman's College, has just returned, with Bishop Foss, from his journey around the world. He has traveled 33,000 miles, 21,000 of which was on the sea. They went directly to Naples, then crossed over to Brindisi and sailed for Bombay. Dr. Goucher has inspected 150 of our church schools, besides the national universities and colleges, and schools of other missions. Invited to the Government house by Earl Elgin, the Viceroy, he had a delightful and profitable interview with him on educational affairs. He gave a number of addresses before colleges and literary societies where the audiences numbered four or five hundred young men, nearly all of whom spoke or understood English. Many of these are engaged in purely philosophic studies, but they welcome Christian discourses, and their minds seem open to receive the truth. He visited Burma, Penang and Singapore, as well as Jehore, a colony not often visited by Americans, where he was the guest of the Honorable Datto Meldrum. He also touched at Sargun, in the French province of Cochin-China, and spent three weeks in Japan, chiefly in Tokyo and Yokohama. His journey not only stretched around the globe, but covered fifty degrees of latitude north and south from the palms of Ceylon to the glaciers of the Selkirks. He has brought back for the enrichment of the college many rare and beautiful specimens in natural history, valuable old coins and ancient manuscripts, and a fine collection of ancient armor from various parts of India. The Doctor reached home in time to attend the meeting of the Board of Missions in New York, and by request of the Board is to give a full account of his work and visitation of the churches at its next monthly meeting.

A reception is to be given him in the College next week by the faculty and students. The institution of which he is the head is in a very prosperous condition, and the indications are that there will be a still larger attendance than ever next session.

Baltimore, Md., April 22.

DATA

THE Steffy plan, now before the church for the payment of the debt of the Missionary Society, was projected in August, 1897. The plan proposed that 10,000 pastoral charges, supposed to average 100 members each, should each give $20, which would make a total of $200,000. There are about 17,000 pastoral charges in the United States. Up to date 4,768 have responded, averaging $18, making a total of $85,755.44.

Later, Mr. Harry E. Buckingham, of Baltimore, proposed that 1,000 men and women should be asked to give $100 each, constituting a roll of honor. Up to date 240 have responded, making a total of $26,721.68. Grand total to date, $112,477.12.

An apportionment of the whole debt of $186,000 has been made and sent to the presiding elders, to be distributed among their pastoral charges. A goodly number of the elders have taken the matter in hand, and are succeeding finely. Many seem to have done but little or nothing.

If each elder and pastor would make an earnest effort, the balance of the debt would quickly disappear. The pastor, elder, or member who does not co-operate contributes to failure.

A. B LEONARD,
A. J. PALMER,
W. T. SMITH,
} Cor. Secs.

THE CONFERENCES

VERMONT CONFERENCE

St. Albans District

St. Albans. — This year has been no exception to the steady, healthy growth of this church under the able and efficient care of Rev. C. S. Nutter, D. D. The collections for the benevolences are generous, and there is a marked improvement in the spiritual life. The annual roll-call, introduced with the present pastorate, is a great success. It is held in the place of the last general class of the Conference year. The fourth, held Tuesday, April 5, was the largest and best of the series. The pastor says: "We have the largest, and we think the best, Sunday-school in the Vermont Conference." Sunday evening an Easter missionary concert was given to a crowded house. Everybody was pleased and quite a sum was added to the Missionary treasury. Recently 6 were received on probation and 6 in full membership. Dr. Nutter's name is being used quite freely in connection with Montpelier District. He would make a strong man for that broad field. If Bishop Vincent believed as do some of the preachers up this way, he would make the appointment forthwith.

Sheldon. — The church here, under the pastoral care of Rev. Robert J. Chrystie, is still doing well. The converts, the fruits of the past winter's revival, are being trained in church doctrines and loyalty. Substantial progress has been made. The outlook is more hopeful than for years. Mr. Chrystie and wife are beloved by all.

Waterbury. — Sunday, April 10, 1 was baptized and 3 received in full membership. An Easter offering, amounting to about $45, was taken for current expenses. The year closes well.

Stowe. — The pastor, Rev. M. H. Ryan, is the happiest preacher on the district, for on April 10 was born in this busy little village, in the parsonage home, a bright little boy which is the pride and joy of the home. The angels know it!

Georgia and *North Fairfax.* — The pastor, Rev. O. D. Clapp, says: "Any brother desiring open air treatment may find his heart's desire in working this charge. The work is arranged with this object in view. Five miles' ride each Sabbath morning facilitates digestion and braces one up for preaching. A hurried return for service at 1 o'clock at Georgia, with the return for evening service at Fairfax twice each month, and each Wednesday evening, together with visiting a territory fourteen miles wide and the same distance long, makes one mostly a fresh-air preacher." He finds, however, a loyal people and a cordial welcome to lighten the toil. The circuit has enjoyed prosperity during the year. Attendance at all the services is good. The revival services, under the direction of Rev. I. T. Johnson, were successful. At Georgia, on the 10th, 17 were received on probation, 13 baptized, 1 received in full, and 4 by letter. At Fairfax, on the same day, 5 were received on probation. These were converted in the regular services. The ladies at Fairfax, led by Mrs. J. T. Curtis, gave the pastor "a generous and genuine surprise" just before he left for Conference. "An order had been left with the clothier for a suit of clothes. When the bill came, hat and ties were added and the bill receipted. Thus the pastor will go to Conference clothed and in a grateful mind." Parsonage property has been improved to the amount of $60. The Epworth League paid part of this. The pastor was sent as delegate to the Toronto Convention by the generosity of the League, and all expenses paid. The health of the pastor's wife is improving slowly but surely.

North Hero. — Death has entered the home of our friend and brother, Rev. J. Q. Angell, the pastor, and removed "one of the olive plants round about his table" — a bright, cheerful little girl of eight years. But the bereaved parents know that "it is well with the child," and that the parting, sad and painful as it is, is but for a few days. God bless them! CREAMER.

MAINE CONFERENCE

Augusta District

Livermore and *Hartford.* — Our last visit was made here on April 2 and 3. Twelve stalwart men and several women came out to the quarterly conference on Saturday afternoon. There were two unique features of this conference: A collection was taken to complete the Bishop's claim; and a resolution of thanks to the presiding elder was passed.

All-day services were held on Sunday at *Bretton's Mills.* The people came in wagons, sleighs, and on foot. One woman walked two and a half miles. They brought their dinners and listened to two sermons. Rev. S. E. Leach has made over seven hundred pastoral calls. No man on the district has done more faithful and harder work. He is deservedly popular with the people. He will be returned by unanimous request.

East Livermore and *Fayette.* — Since our last visit here the pastor has taken to himself a wife. A reception was tendered them in the Grange Hall at East Livermore. It was a very pleasant occasion. About $150 was presented in money and useful articles. Mrs. Billington is entering into the work with becoming zeal and fidelity. Their return for another year was unanimously requested. The pastor's mother is yet poorly in the Lewiston hospital.

Oakland and *Sidney.* — This for years has been rather a hard field. The church edifice is much

GOLD DUST
THE BEST
WASHING POWDER

larger than is needed at Oakland; the town has too many churches; and business has not always been good. At Sidney the church is weak. Rev. C. Purinton has done faithful work for two years. He has made himself felt in the temperance cause. The officials came out in force at the last quarterly conference on Saturday afternoon. The desire for the pastor's return for the third year was unanimous. Only once in all its history has this charge kept a pastor more than two years. Sunday evening we had a largely attended union temperance rally. The venerable Rev. Mr. Page, Free Baptist, now more than 83 years old, offered a fervent prayer.

North Anson and *Embden.* — Rev. Mr. and Mrs. Hemus have been holding revival services here. Rev. J. E. Clancy and wife have been faithfully looking after the interests of our church. Some have taken a stand for Christ, and the church has been greatly strengthened. The people greatly desire Mr. Clancy as their pastor next year. The outlook for our church here is brighter than it has been for some years.

A. S. L.

EAST MAINE CONFERENCE

Bangor District

Alton, Argyle and *West Oldtown.* — The year has been one of unusual prosperity on this charge. The pastor, Rev. S. M. Small, is finishing up his third year's work with feelings of satisfaction. The new church is receiving its finishing touches and will be dedicated in June free of debt. The people are enthusiastic and harmonious, and greatly desire the return of their pastor for another year.

Caribou. — Rev. W. A. McGraw is enjoying the hearty co-operation of his people, with increasing interest in all departments of his work. The quarterly conference unanimously invited him to return for another year. The financial condition is very much improved.

Carmel and *Levant.* — The year has been a good one. The people generally have rallied around the pastor, Rev. M. Kearney, and the charge has been greatly strengthened. His return is desired.

Danforth. — A good year has been enjoyed, notwithstanding the loss of some valuable helpers. There are fine congregations and a Sabbath-school that fairly groans for more room. It was a hard winter for doing rural work, but the people are full of courage and desire the return of their pastor, Rev. J. W. Day.

East Corinth and *Corinth.* — The quarterly conference was held April 5. The pastor is paid in full, benevolences will be met, the presiding elder paid, and other bills provided for, besides church and parsonage painted at East Corinth and repairs inside at a total expenditure of $110, making a great improvement on our church property. West Corinth is not outdone, for they have placed a steel ceiling in their edifice, painted it outside and in, and put up new lamps. They truly shine! We are pleased to see such enterprise. All other departments of the work are prospering. The pastor, Rev. W. L. Brown, says: "The best year of my life." They desire his return. He will deliver the Memorial day address at East Corinth.

Forest City and *Lambert Lake.* — This appointment is an example of heroism and loyalty. It would be hard to find its equal in Methodism. Bills are all paid, benevolences met in full, and courage good, while business has absolutely collapsed. This people deserve to be, and we believe will be, favored of God. Rev. C. Raupach is deservedly popular, and the people say he must return.

Howland and *Montague.* — This charge is comparatively new, and may be in a state of transition. We hardly know what the outcome will be. Rev. C. W. Stevens is doing well and is extremely patient and self-denying. We hope for the best.

Kingman and *Prentiss.* — There is nothing particularly new on this charge. The pastor, Rev. J. W. Hatch, is closing his fourth year of eminent success. He will probably move, but much against the wishes of his people. We do not pity the man who may be sent to this charge.

Lincoln. — The year has been one of quietness and general advance. The pastor, Rev. C. H. Johonnett, and family are much beloved, and we are sure the foundation has been laid for very successful work next year.

Mattawamkeag. — Rev. W. T. Johnson has now been three years with this people. Many improvements have been made, and the pastor is desired for another year.

Moro and *Smyrna.* — On the Smyrna side the young people are deserving of great praise. They have had a hand in all the enterprises of the church, and are loyal and true. The whole charge has done well this year, and is bound to succeed. Rev. W. F. Campbell is doing good work, and his return is desired.

Vanceboro. — As on most of our fields, this people have suffered from the depression in business and have had a hard struggle to keep up the work, but the efforts have not been without reward and they are fairly hopeful. The pastor, Rev. B. G. Seaboyer, is popular, and many regret the change which must take place, as Vanceboro and Forest City will probably be reunited the coming year.

E. H. B.

Orono. — Rev. T. F. Jones, of Orono, Me., writes: "I do not propose to discuss the relation of statistics and the fall-off in our increase, though after fourteen years as statistical secretary in a neighboring Conference I am led to believe the 'statistical cause' is largely responsible for the matter. In other words, the fall-off is more seeming than real. I think there ought to be a column for 'absent members,' and I wish we might get returns in accordance with this idea in the East Maine Conference this spring."

NEW ENGLAND CONFERENCE

Rev. Frederick N. Upham succeeds Mr. Herrick as church news correspondent for South, North, and East Districts. Pastors will please send items of interest to Mr. Upham at 54 Monadnock St., Dorchester, as early in the week as possible.

South District

Boston, Swedish Tabernacle, Ferdinand St. — The pastor, Rev. H. Hanson, was cordially welcomed from the Conference for his fifth year. A grand reception was arranged for him and his family. A most happy relation exists between the pastor and the church. Revival meetings were held last week and sinners were saved.

Boston, Winthrop St. Church. — Dr. George Skene preached to large congregations the first Sunday after Conference, and begins his pastorate with every indication of success. His people are intending to give their new pastor and his family a reception in a short time.

Baker Memorial Church, Dorchester. — The people here welcomed their pastor, Rev. Frederick N. Upham, most heartily by giving Mrs. Upham and himself a reception, Thursday evening, April 21. It was in every way an elegant affair. All the societies of the church were represented in the cheering and affectionate words of greeting. The neighboring pastors also spoke most fraternally, while Dr. Mansfield, the esteemed presiding elder, offered congratulations. The Young Men's Club and Epworth League took lead in the reception, and the whole church readily followed and joined in the welcome. A fine collation and a musical program helped to make the evening delightful. The fifth year thus opens most pleasantly.

Jamaica Plain, First Church. — The West Boston Circuit of the Epworth League held its meeting with this church, Wednesday evening, April 20. A very pleasant social hour preceded the more formal exercises of the occasion. Rev. Geo. R. Grose, the pastor, is gladly received by his people for the second year.

Forest Hills. — The pastor, Rev. Geo. B. Dean, begins the third year of his pastorate here, knowing that his people eagerly desired his return and are ready to help him in every way. A building lot has been secured, worth $2,500, and almost entirely paid for. Some hundreds of dollars are pledged towards a new church, and the enterprise must soon be begun. In this growing field ours is the only church, and its work is daily increasing in importance. The church is fully self-supporting — that is, its connection with the City Missionary Society was amicably severed a good while ago. It needs, and deserves, friends. Here is a fertile field ready for generous seed-sowing.

U.

Worcester, Trinity. — Rev. Dr. George W. King has had a rousing reception, and the stream of Methodist life will flow on without hindrance. Thus we have none of the troubles that beset other denominations when a change comes in the pastorate. Though we welcome gladly the new minister, we think no less of the old. We have a more extended acquaintance. During the Conference Mr. and Mrs. John Legg entertained Bishop Newman, and their home was still the abiding place of the Bishop during his illness. Also Dr. King and family repaired to the same hospitable home on arriving in Worcester.

Grace. — The marriage of Mr. Wilbert C. Healy and Miss Ada A. Converse was celebrated in church, the 20th inst. The ceremony was performed by the pastor, Rev. W. J. Thompson, who the morning before had given a wedding breakfast to the contracting parties and select friends. Mr. Healy was the successful organizer of the boy choir, for three years a prominent feature in the church.

Laurel St. — Rev. H. H. Paine and family are settled in the parsonage which, in its elevated location, reminds one of an eyrie. A reception is to be extended soon.

Webster Square. — Rev. L. W. Adams, who comes back to this church, has had an appreciative greeting from his people.

Thomas St. — Our Swedish brethren are contemplating a much-needed extension of their edifice; but just where will they find the room? It is not every church that needs increased accommodations.

Quis.

East District

St. Paul's, Lynn. — Rev. W. T. Worth, after four years of service, terminated his relation with this church at the Conference just held. On the evening of April 14 a large gathering of people, under the patronage of the Epworth League, gave Mr. Worth and his family a "farewell reception." During the evening Mr. M. F. Beckett, president of the League, after a brief address, presented Mr. and Mrs. Worth with $70 in gold. Mr. Worth has received some very substantial expressions of kindly interest during his stay among this people.

East Saugus. — Rev. Samuel Jackson is heartily welcomed here, because his name is held in pleasant memory as the pastor of this very church some twenty years ago.

Winthrop. — Rev. George H. Clarke begins his work here with every sign of success. A large

Stomach Trouble

Stomach trouble is the common name applied to a derangement of the system which is keenly felt but vaguely understood. It may mean inability to retain food or to digest it. It may mean nausea, pain after eating, fullness, inordinate craving for food, or entire lack of appetite. Whatever it means, there's trouble, and it's with the stomach. If you have stomach trouble, you will be interested in this letter from a man who had it and was cured by

Ayer's Sarsaparilla

"For nine years I suffered from stomach trouble. I tried the aid of the best doctors of Philadelphia and Pittsburg, and spent large sums of money, all in vain. One day while waiting a train in Bellaire, O., I picked up a paper with a notice of Ayer's Sarsaparilla. I got one bottle to try it. It did me so much good that I purchased five more bottles. I took four of them and gained in flesh, my appetite improved, and now I can eat anything. My stomach is all right, thanks to the use of Ayer's Sarsaparilla."—CALVIN M. STEVENS, Uniontown, Pa.

congregation greeted him on the first Sunday, April 17.

Gloucester, Prospect St. Church. An audience of more than five hundred people greeted their new pastor, Rev. Geo. H. Perkins, Sunday morning, April 17. The attendance at Sunday-school that day was 337. The parsonage is to be somewhat repaired and refurnished.

East Boston, Saratoga St. — On Thursday evening, April 14, the vestry was thronged with members of the congregation who had assembled to welcome back for another year the beloved pastor and his wife, Rev. and Mrs. C. A. Crane. Mr. Crane came from the West to this church a year ago, and has won a warm place in the hearts of his parishioners. A beautiful bouquet of roses was presented to Mrs. Crane, and one also was sent to Mr. Crane's aged mother, who is ill. An interesting program of music and recitations was provided, and a bountiful collation was served. The year opens delightfully. U.

MAINE CONFERENCE

Reported by REV. E. O. THAYER, D. D.

THE 74th session of the Maine Conference opened at Norway, Wednesday morning, April 20. The afternoon of Tuesday had been occupied, as usual, by examinations of classes. The annual reunion prayer-meeting was held in the evening, led by J. W. Lewis. There was a large attendance and a very profitable service.

WEDNESDAY.

At 9 o'clock Wednesday morning Bishop Cranston opened the session by reading the 16th chapter of John's Gospel, after which he administered the sacrament of the Lord's Supper, assisted by the presiding elders.

W. F. Berry called the roll, and 77 members and 8 probationers responded.

J. W. Lewis was announced as transferred from the Nebraska Conference.

The deaths of Reuel H. Kimball and John M. Woodbury were announced.

W. F. Berry was elected secretary, W. S. Jones treasurer, Geo. C. Andrews historical secretary, and Charles F. Parsons statistical secretary.

W. Canham, T. P. Baker and T. C. Chapman were selected as assistants to the statistical secretary, and B. F. Fickett and G. F. Millward assistants to the treasurer.

A draft on the Book Concern was ordered for $570, on the Chartered Fund for $22, and on the Christman-Clark bequest for $15, to be applied to the Conference claimants.

Prof. H. A. Starks, of Wesleyan University, was introduced and addressed the Conference.

The committee on Conference Claimants was directed to work in unison with the stewards.

The presiding elders reported their districts. An advance was noted on spiritual lines and in church improvements, but a slight falling off in receipts for benevolences.

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In the afternoon at 2 o'clock a meeting in the interests of the W. F. M. S. was held. Mrs. R. H. Turner, of Portland, presided. Mrs. G. D. Holmes read the Scriptures and led in prayer. Mrs. J. H. Bounds delighted the company with a beautiful solo. Miss Ruth M. Sites delivered a very instructive address. Miss Sites is one of the most entertaining and helpful speakers that has ever spoken at the anniversaries.

At 4 o'clock J. W. Lewis led the pentecostal service, emphasizing the blessing promised in the baptism of the Holy Spirit.

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The Epworth League anniversary was held at 7.30 in the evening. Rev. A. A. Lewis presided. Rev. H. L. Wilson, of Lewiston, offered prayer. A choir from the chapters at South Paris and Norway did some excellent singing. Addresses were given by Revs. B. C. Wentworth and C. W. Bradlee and by Bishop Cranston. The latter gave a very practical talk, of which the leading ideas were the responsibility of the pastor for the efficiency of the Epworth chapter in his own church, and the need of good organization combined with individual faithfulness. The benediction was pronounced by Rev. M. C. B. Mason, D. D.

THURSDAY.

At 8 30 A. M. the devotional exercises were led by John W. Lewis.

Four absentees answered to the roll-call.

The 13th Question was taken up, and the characters of all the effective elders were passed.

A resolution was offered by Geo. D. Lindsay and passed, thanking the brethren of Chestnut St. Church, Portland, for their kindness to their pastor, Dr. Parsons, and for their loyalty to their church work.

Rev. M. C. B. Mason, D. D., was introduced and addressed the Conference.

Dr. Charles Parkhurst, editor of ZION'S HERALD, spoke briefly, and presented a check for $174 for Conference claimants.

The 5th Question was taken up, and F. C. Norcross and C. H. Young were advanced to the second year. A. S. Staples and W. C. Wentworth were continued in the first year. C. E. Jones was discontinued at his own request.

The order of the day — the reception of fraternal delegates — was taken up. Rev. T. J. Ramsdell, representing the Baptists, and Rev. B. S. Rideout the Congregationalists, were introduced and addressed the Conference. Bishop Cranston replied appropriately. After the announcements, the Conference adjourned.

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The afternoon session was devoted to the anniversary of the Preachers' Aid Society. I. Luce presided. C. A. Southard led in prayer. Music was furnished by the Conference quartet. Addresses were delivered by C. W. Bradlee, C. A. Southard and E. S. Stackpole. The following officers were elected: President, I. Luce; vice-president, E. T. Adams; secretary, S. Hooper; treasurer, W. J. Knowlton; auditor, W. F. Berry.

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At 7.30 the anniversary exercises of the Freedmen's Aid and Southern Education Society were conducted by Rev. H. A. Clifford. The Conference quartet and a quartet from local churches furnished the music. The large audience was profited and entertained by the able address of Dr. M. C. B. Mason, one of the secretaries of the Society.

FRIDAY.

J. W. Lewis led the devotional services. There was a good attendance and an earnest spirit of prayer.

At 9 o'clock the Bishop took the chair.

Rev. G. C. Wilson, agent of the Bible Society of Maine, gave a very helpful address. Among other facts he stated that his workers, in canvassing 73 towns during the past year, had sold and given away 5,810 Bibles, found 502 families destitute of the Scriptures, and 7,354 non-churchgoers, all Protestants.

President A. F. Chase was introduced and made a speech in behalf of the Maine Wesleyan Seminary, which was well received. He reported largely-attended class meetings, continuous revival, and twenty-three clear conversions.

Under the call of the 4th Question, H. S. Ryder, Geo. D. Stanley, H. C. Wilson, and A. T. Craig were admitted on trial.

Bishop Cranston then addressed the class for admission in full membership. His talk was full of clear ideas. The main points were: the necessity of fidelity to vows, loyalty to church doctrines and polity or an immediate withdrawal, no ambition for mere reputation as a "great preacher," power rather than culture for its own sake. He urged the brethren to be gentlemen, ambassadors, *men*.

Thos. P. Baker, T. C. Chapman, H. E. Dunnack and S. C. Leach were received. One candidate stated that he had not yet accepted fasting as taught in the New Testament. No objection was made to his reception.

Rev. W. V. Kelley, D. D., editor of the *Methodist Review*, spoke briefly of that magazine.

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At 2 P. M. was held the memorial service. G. D. Lindsay presided. E. T. Adams offered prayer. The Conference quartet, consisting of E. C. Strout, A. A. Lewis, J. R. Clifford and Wm. Cashmore, rendered some appropriate selections.

The obituary of Mrs. D. B. Randall was read by Geo. D. Lindsay, and I. Luce spoke of her character. W. F. Berry read the memoir of Mrs. Luther P. French, and M. E. King that of Mrs. Cyrus Purinton. O. S. Pillsbury added some kind words as to the latter. The memoir of Mrs. R. H. Kimball was read by G. D. Lindsay; and her pastor, H. S. Ryder, and also I. Luce, made remarks. I. A. Bean read the memoir of Mrs. S. D. Brown, and a former presiding elder, W. S. Jones, spoke appreciatively of his intimate acquaintance with her virtues in her home life. The obituary of R. H. Kimball was given by A. S. Ladd. W. H. Foster, a veteran of 87 years of age, spoke tenderly of the brother who had been his associate so many years. F. Grovenor had prepared an obituary of John M. Woodbury, which was read by D. R. Ford. His pastor, F. Grovenor, added some words of praise. Geo. D. Lindsay read the memoir of a local preacher, C. A. Laughton, written by J. B. Lapham.

At the close of these services the business session was opened by the Bishop.

The 4th Question was taken up and F. H. Billington was advanced to the second year.

Invitations for the next session of the Conference were presented by the presiding elders and pastors from Berwick and Farmington. As the latter place had asked once before and been requested to wait a year, the Conference voted to accept its invitation.

Under the 22d Question, Hezekiah Chase, John Gibson, G. F. Cobb, and W. H. Barber were continued in the supernumerary relation. M. E King, W. H. Gowell and Charles W. Parsons were granted that relation. S. D. Brown and J. W. Smith were made superannuate. Ira G. Ross and John A. Strout were located at their own request. G. I. Lowe was continued in same relation, and his case referred to a special committee.

The 23d Question was called. Geo. C. Andrews was made effective.

The list of superannuates was called. R. H. Kimball and J. M. Woodbury were reported as deceased. S. M. Emerson and John Collins made remarks. Letters were read from H. Crockett, T. P. Adams, D. B. Randall, True Whittier and Frank W. Smith. W. B. Bartlett sent messages by T. P. Baker, and C. F. Allen and E. K. Colby by E. O. Thayer. Frank W. Smith was granted this relation.

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At 7.30 P. M. an illustrated lecture was given on "India" by Frank R. Roberson, of Walden, N. Y. The proceeds are to help pay the expenses of the Conference.

SATURDAY.

The usual devotional services were led by J. W. Lewis at 8 30. Some of the preachers were present.

The Conference unanimously requested the transfer of President A. F. Chase, of Maine Wesleyan Seminary, from the East Maine Conference to the Maine.

J. W. Lewis was announced as transferred from Nebraska Conference, and Luther Freeman from the New England.

Miss Mary E. Lunn, superintendent of the New England Deaconess Home and Hospital, spoke in the interest of that institution.

Prof. A. B. Anthony, of the Cobb Divinity School, Lewiston, presented the greetings of the Free Baptist churches of Maine. Bishop Cranston replied.

D. B. Holt presented a resolution requiring the presentation of all applications for help from Conference claimants' funds to a special committee for consideration.

J. E. Clancy, an ordained minister in the Baptist Church, was received in full and recognized as a deacon, with the understanding that he pass in such studies as the committee may require.

The pastor of the Baptist Church of Paris, Rev. Mr. Horton of the Congregational Church of South Paris, and Dr. Schell, general secretary of the Epworth League, were introduced.

C. A. Terhune was admitted on trial.

John A. Ford, James H. Bounds, Dwight F. Faulkner, William H. Varney, Joseph L. Hoyle, Herbert L. Nichols, Royal A. Rich, and John B. Howard were advanced to the studies of the fourth year, the latter being conditioned in one study.

Herbert L. Williams and William Cashmore, having completed their studies, were elected to elder's orders.

Frank R. Welch, a local preacher, was elected to deacon's orders, and George D. Stanley to elder's orders.

The vote on the East Maine Conference

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proposition to reduce the number of clerical delegates to the General Conference was 42 ayes, 17 nays. On the Rock River proposition to equalize lay and clerical representation, it was 57 to 3.

The report of the statistical secretary was read and adopted.

The secretary reported upon the publication of the Minutes: $24 remain to the credit of the fund. It was voted to order the printing of 3,000 copies for this session.

The standing committee on Temperance was made the permanent committee ordered by the General Conference.

Dr. Schell addressed the Conference pleasantly, referring to his friendship for the editor of ZION'S HERALD, but insisting that the Epworth League is still helping the Methodist Church to grow spiritually.

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At 2 P. M. the Woman's Home Missionary Society held its anniversary. Mrs. H. B. C. Beedy, of Farmington, presided. Devotional exercises were conducted by Mrs. E. O. Thayer and Mrs. H. A. Clifford. Mrs. A. F. Beller, of Washington, D. C., gave the address, upon "Alaska." The treasurer reported an increase in receipts of over $200. The Conference quartet sang two selections. The officers elected were: President, Mrs. H. B. C. Beedy; vice-president, Mrs. H. A. Clifford; corresponding secretary, Mrs. G. R. Palmer; recording secretary, Mrs. W. Canham; treasurer, Mrs. I. Luce, South Berwick; secretary of supplies, Miss Isabel Allen, 561 Cumberland St., Portland; district secretaries — for Portland District, Mrs. S. M. Kimball; Lewiston District, Mrs. D. B. Holt; Augusta District, Mrs. B. C. Wentworth; secretary of Young People's Work, Miss A. M. Douglass, Bath; mite-box secretary, Mrs. E. O. Thayer; auditor, Ira S. Locke; delegate to annual meeting, Mrs. H. B. C. Beedy; alternate, Mrs. E. O. Thayer.

At 3 P. M. the Conference met at the church. C. A. Southard led the devotions.

G. I. Lowe was continued in the supernumerary relation, with request to locate if he continues in business.

The receipts for missions reported by the Conference Missionary Society showed an increase of $195.

B. C. Wentworth reported for the committee on Moral Reforms, including Sabbath observance, marriage and divorce, and temperance.

A. A. Lewis reported for the Epworth League, and W. S. Jones for Education and Methodist Literature.

The committee nominated as visitors to the Wesleyan Association, C. F. Parsons and Ira S. Locke; to Boston University, W. F. Berry and J. H. Roberts; to Wesleyan University, F. A. Leitch and E. C. Strout; to Maine Wesleyan, G. D. Lindsay, W. B. Dukeshire, and S. Hooper; to consult with trustees concerning changes in method of election, W. F. Berry, E. S. Stackpole and H. A. Clifford.

E. T. Adams nominated the district missionary secretaries — W. B. Dukeshire for the Augusta District, I. A. Bean for the Lewiston, and E. C. Strout for the Portland.

The report on Church Extension was read by T. P. Baker; on Church Aid by G. W. Barker, recommending aid to the Pleasantdale church; Freedmen's Aid and Southern Education Society by H. A. Clifford; Bible Cause by J. T. Crosby; Sunday school and Tract Societies by D. E. Miller.

The president and secretary were instructed to sign petitions in behalf of Conference for temperance and Sabbath observance in the District of Columbia.

The committee on Resolutions, through J. B. Lapham, presented a ringing patriotic resolution which was adopted by a rising vote, and one verse of "America" was sung.

The Conference treasurer reported $10,809 as having passed through his hands during the session. His accounts were audited and found correct. E. S. Stackpole presented a resolution requesting the Bishop not to send a preacher to Mexico, but to honor the decision of the Interdenominational Commission. The resolution was tabled after considerable discussion.

Dr. S. F. Upham, of Drew Theological Seminary, was introduced and addressed the Conference.

Luther Freeman, recently transferred to this Conference, was introduced.

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In the evening the anniversary of the Missionary Society was held, E. T. Adams presiding. Rev. S. F. Upham, D. D., gave the address.

SUNDAY.

The love-feast at 9 o'clock was led by J. A. Corey. The time was fully occupied, many standing at once waiting for a chance to testify. Reminiscences of ministerial life seemed to be the prevailing topic.

Bishop Cranston preached a masterly discourse from the last verse of the first chapter of Genesis.

At 3 o'clock P. M. Dr. Upham spoke impressively of the lessons of the Transfiguration. After the sermon the deacons and elders were ordained. The elders were William Cashmore, Herbert L. Williams, and G. D. Stanley; the deacons, Frank R. Welch, Henry E. Dunnack, Sewell C. Leach. Trelawney C. Chapman had been ordained previously, being obliged to be absent on the Sabbath.

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The anniversary of the Church Extension Society was held in the evening. E. S. Stackpole presided. Dr. M. S. Hard, one of the secretaries, gave the address. The local choir sang several selections, as at all the services of the day.

MONDAY.

Conference assembled at 8 o'clock. Devotional exercises were led by J. W. Lewis.

The report of the committee on Missions, appropriating funds to churches, was read and accepted.

The stewards reported $3,674 as distributed.

Bishop Cranston read a statement defining his position as president of the Conference with reference to the Interdenominational Commission. His position was that he had no authority to allow an outside tribunal to determine the right of a preacher to hold services at any place.

A resolution was introduced by E. O. Thayer, to the effect that the preachers as a Conference are in sympathy with the purposes of the Interdenominational Commission, and desire to carry out their pledges in so far as is consistent with the laws of the Methodist Episcopal Church.

Resolutions of thanks to hosts, railroads, and others who have given the Conference favors, were introduced by the committee through J. B. Lapham, and adopted.

Dr. Mains, one of the agents of the New York Book Concern, was introduced and spoke briefly.

Dr. M. S. Hard, of the Church Extension Society, also spoke of his work.

A. W. Pottle and G. R. Palmer were elected to the Interdenominational Commission.

After reading the appointments the Conference adjourned *sine die*, with benediction by the Bishop.

The following are the appointments: —

AUGUSTA DISTRICT

A. S. LADD, Presiding Elder

Augusta, E. S. Stackpole. Bingham and Mayfield, to be supplied. East Livermore and Fayette, F. H. Billington. East Readfield, to be supplied. East Wilton, H. A. Clifford. Fairfield and Fairfield Centre, O. S. Pillsbury. Farmington, W. B. Dukeshire. Gardiner, A. A. Lewis. Hallowell, D. E. Miller. Industry and Starks, supplied by J. Moulton. Kent's Hill and Readfield, J. B. Lapham. Kingfield, Salem and Eustis, to be supplied. Leeds and Greene, to be supplied. Livermore and Hartford, S. E. Leach. Livermore Falls, G. R. Palmer. Madison, F. C. Norcross. Monmouth, H. L. Nichols. Mt. Vernon and Vienna, A. S. Staples. New Sharon, Farmington Falls and Mercer, H. S. Ryder. North Anson and Embden, A. E. Clancy. North Augusta, supplied by W. L. Phillips. Oakland and Sidney, C. Purinton. Phillips, B. F. Pickett. Richmond, S. Hooper. Skowhegan, B. C. Wentworth. Solon, T. Whiteside. Strong and Freeman, T. N. Kewley. Temple, to be supplied. Waterville, G. D. Lindsay. Wayne and Leeds, W. T. Chapman. Weld, to be supplied. Wilton and North Jay, H. Hewitt. Winthrop, E. T. Adams.

A. F. Chase, President of Maine Wesleyan Seminary; member of Kent's Hill and Readfield quarterly conference.

PORTLAND DISTRICT

E. O. THAYER, Presiding Elder

Alfred, T. C. Chapman. Berwick, W. P. Merrill. Biddeford, C. W. Bradlee. Bowery Beach, J. A. Ford. Buxton and South Standish, D. Pratt. Cornish, G. F. Millward. Eliot, F. C. Potter. Goodwin's Mills and Hollis, E. Gerry. Gorham — North St., W. F. Marshall; School St., Wm. Cashmore. Kennebunk and Saco Road, W. P. Lord. Kennebunkport and Cape Porpoise, L. H. Bean. Kezar Falls, J. Nixon. Kittery, Second Church, D. F. Faulkner. Knightville, D. R. Ford. Maryland Ridge, supplied by D. Nelson. Newfield, supplied by W. A. Nottage. Old Orchard and Saco Ferry, F. Grovenor. Pleasantdale, J. H. Roberts. Portland — Chestnut St., Luther Freeman; Congress St., W. F. Berry; Pine St., F. C. Rogers; Peak's Island, W. S. Jones; West End, H. E. Dunnack. Saco, E. C. Strout. Sanford, A. K. Bryant. South Berwick, I. Luce. Shapleigh Circuit, supplied by F. R. Welch. South Biddeford Circuit, supplied A. A. Callaghan. South Eliot and Kittery, First Church, E. W. Kennison. South Portland, W. F. Holmes. West Kennebunk, J. H. Bounds. West Scarboro, Walter Canham. Westbrook, C. C. Phelan. Woodfords and East Deering, J. R. Clifford. York, supplied by W. S. Bovard.

LEWISTON DISTRICT

J. A. COREY, Presiding Elder

Andover, supplied by E. T. Barentzen. Auburn, C. S. Cummings. Baldwin and Hiram, C. H. Young. Bath — Beacon St., C. F. Parsons; Wesley Church, J. T. Crosby. Berlin, N. H., A. T. Craig. Bethel and Mason, J. W. Lewis. Bowdoinham, A. W. Pottle. Bridgton and Denmark, D. B. Holt. Brunswick, G. D. Holmes. Buckfield, supplied by G. B. Hannaford. Crebeague, A. C. Trafton. Conway, N. H., T. P. Baker, A. W. Waterhouse. Cumberland and Falmouth, J. B. Howard. E. N. Yarmouth, sup. by T. D. Davies. Empire and South Auburn, B. A. Rice. Fryeburg and Stow, supplied by Wm. Bragg. Gorham, N. H., F. A. Leitch. Harpswell and Orr's Island, Geo. C. Andrews. Intervale and Bartlett, C. A. Tenhune. Lewiston — Hammond St., H. C. Wilson; Park St., C. A. Southard. Lisbon and Lisbon Falls, H. L. Williams. Locke's Mills, supplied by E. F. Doughty. Long Island, supplied by W. H. Congdon. Newry, supplied by O. L. Stone. Mechanic Falls and Minot, A. Hamilton. Naples and Sebago, H. A. Peare. North Auburn and Turner, supplied by W. H. Barber. North Conway, N. H., J. H. Trask. Norway and Bolster's Mills, W. B. Eldridge. North Norway, to be supplied. Oxford and Welchville, G. D. Stanley. Rumford and Dixfield, supplied by Wm. Graham. Rumford Falls and Mexico, J. L. Hoyle. South Paris, I. A. Bean. South Waterford and Sweden, supplied by G. W. Barber. West Bath, to be supplied. West Cumberland and Gray, to be supplied. West Durham and Pownal, W. H. Varney. West Paris, supplied by R. S. Loard. Yarmouth, C. A. Brooks.

H. C. Sheldon, Professor in Boston School of Theology; member of Brunswick quarterly conference.

C. W. Gallagher, Associate Principal in Lasell Seminary, Auburndale, Mass.; member of Kent's Hill quarterly conference.

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BISHOP J. C. KEENER

[REV. E. E. HOSS, D. D.]

BISHOP JOHN C. KEENER was born in the city of Baltimore, Md., in 1819. As the name indicates, he is of German descent. His father, Mr. Christian Keener, was a prominent merchant and a stanch Methodist, who kept open house for the itinerant preachers, and maintained intimate relations with the Bishops and chief men of the church; and his mother was closely related to the Goughs and other early Methodist families of Maryland. When only twelve years of age he was sent to Wilbraham Academy, Mass., and remained there and at Wesleyan University for seven years. In those days, if all the traditions be true, he was more given to making fun than to pursuing knowledge. One of his fellow-students, the late Dr. E. E. Wiley, used to say: "It was generally understood that if any mischief went on in school Jack Keener had a hand in it." The writer of this brief sketch once asked him: "Was the course at Wesleyan pretty full when you were there?" "Oh, no," said he, "they didn't teach much, and I didn't learn that." "What were you doing, then, during those seven years?" "Well, incidentally, I learned to skate and to eat codfish; but chiefly I was engaged, though not aware of the fact at the time, in investigating New England character." One thing at least he brought away with him — an immense reverence for Wilbur Fisk.

After engaging in business for a few years with his father, he went to Alabama, because a certain young lady in whom he was deeply interested had preceded him to that State. There, in 1843, he entered the ministry, and at once began a great career. At various places his preaching was followed by wonderful revivals. His success attracted the attention of the Bishops, and he was picked out as a proper man for the difficult field of New Orleans, in which Methodism had met with so many reverses. There he has lived continuously for more than half a century — a great citizen as well as a minister of commanding ability.

In 1858 Dr. Keener became editor of the *New Orleans Christian Advocate*, and, with a brief interregnum during the war, held the position till 1870, at which time he was elected Bishop by the General Conference of the Methodist Episcopal Church, South, that met at Memphis. Since then he has had an active hand in every considerable enterprise of the church. He takes a profound interest in education and in missions. The Mexican Mission is really, in a human sense, his creation. For a long time he has been a most diligent and painstaking student. It is said of him that he probably imports and reads more great books than any Methodist preacher in America. In recent years I have found him on his travels deep in such volumes as Jebb's "Attic Orators," Burgon's "Revision Revised," and Purcell's "Manning." His intellectual curiosity is unabated.

As a preacher it is difficult to describe him. Occasionally there is a sort of poetic mist around his sermons, a lack of sharpness of outline and definition. At other times he carries everything before him. A more charming companion it would be hard to find. Full of all sorts of interesting information, and flashing with a humor that is indescribably fascinating, he becomes most easily the centre of every circle which he enters. That he is a Methodist of the Methodists does not need to be said. His three sons are all able ministers, and one of his daughters is a minister's wife. A more unselfish and devoted Christian does not live. In every particular he is careful to avoid even the appearance of covetousness. Writing to an editor who had sent him a check for a fine article, he said: "Herewith I return your check. When I come before the public it is as a Bishop of the church, and not as the paid contributor of any paper." It is not strange that all Southern Methodists should love and honor such a man.

STUDENTS OF OLD NEWBURY, ATTENTION!

AS the early morning light began to break over the sleeping town of Newbury, Vt., on the first day of May, 1838, a happy company of lady students met at the Seminary building, where, led by their preceptress and one of the older pupils, they walked two by two towards the hills. As they proceeded a motto was given by the leader of the column, and repeated from one to another until having reached the last one in the company they formed a circle to hear, amid much laughter ofttimes, the words which were supposed to have been given at first. In this manner the time passed until they arrived at the top of Sunrise Hill, where, seated on a broad flat stone, they joined in singing a hymn, and were led in prayer by Miss Thompson, afterwards a missionary to Oregon. As the sun rose in all its early morning splendor the company dispersed to gather the beautiful arbutus with which the hill was crowned, and then, with their choice bouquets, they retraced their steps to the village, where the gentlemen students who played on instruments gave them a serenade as they entered the hall, and a greater surprise awaited them in an invitation by Mr. Waldo, steward of the boarding-house, to a hastily prepared May breakfast.

Of these fifty young women one was a missionary to Oregon, two were missionaries to

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the Indians in Canada, several have studied the various professions, and others went South as teachers. As the years have rolled on, this teacher has often wished she could hear from these ladies; and if these lines should chance to meet their eyes, a few words addressed to Mrs. B. Dow Twombly, Newtonville, Mass., would be received with pleasure by her. Mrs. Twombly will reach her 80th birthday the 11th of May.

VERMONT CONFERENCE

Reported by REV. J. EDWARD FARROW.

THE board of Conference examiners met in the various classes the brethren who came up for examination, on Tuesday afternoon, April 19, in the church at Springfield.

At 7 30 P. M. occurred the anniversary of the Epworth League, and a strong address was delivered by Rev. E. A. Schell, D. D., corresponding secretary. The Conference League president, Rev. L. P. Tucker, occupied the chair. A large and enthusiastic audience was present.

WEDNESDAY.

The 54th session of the Vermont Annual Conference convened at 9 o'clock under the presidency of Bishop John H. Vincent, who led in the administration of the sacrament of the Lord's Supper and announced the hymn, "Let every mortal ear attend," etc.

A. L. Cooper led the Conference in a prayer which found a response in every heart. The Bishop spoke impressively on the significance of the holy communion, adding that the day was the one hundredth birthday of his father, who was a sturdy, genuine, consistent Christian character. He had been dead twenty-five years, and he was glad to meet with the Conference and celebrate the sacrament at such a time.

The three presiding elders, Dr. Charles Parkhurst, and several of the brethren assisted in the service.

W. R. Davenport, secretary of the last session, called the roll, and 63 members of Conference and 15 probationers answered to their names.

W. R. Davenport was re-elected secretary by acclamation, and selected as assistants L. P. Tucker and W. M. Newton.

H. G. McGlauflin was elected statistical secretary, and he chose E. L. M. Barnes, M. S. Eddy, and W. H. White to assist him.

A. E. Atwater was elected treasurer.

Hours of assembling, adjournment, and the bar of Conference were fixed. The standing committees were adopted.

J. O. Sherburn, H. A. Spencer, and A. W. C. Anderson were elected a committee on the State of the Country.

The 13th Question was taken up, and L. L. Beeman, presiding elder of Montpelier District, represented his work among the churches during the year.

The Bishop facetiously announced that "Dr. Parkhurst, presiding elder of ZION'S HERALD District, would now report." The editor of ZION'S HERALD spoke in his usual vigorous style, and presented a check for $110 as the Conference share of the profits of the Wesleyan Association, whose profits are devoted to the superannuates of the patronizing Conferences.

The 13th Question was resumed, and L. O. Sherburn, presiding elder of St. Albans District, and Joseph Hamilton, presiding elder of St. Johnsbury District, presented their reports. W. S. Smithers presented the latter elder with a watch in the name of the district.

Dr. E. A. Schell was introduced, and presented the interests of the Epworth League.

W. N. Roberts was elected railroad secretary.

Notices were given, and Conference adjourned with League benediction by Dr. Schell.

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In the afternoon the Missionary sermon was preached by W. E. Douglass, of Barton, from the text Acts 11: 29, 30. S. Donaldson conducted the service, and F. Tyrie offered prayer.

At 3 P. M an address was delivered by Miss Mary E. Lunn, superintendent of New England Deaconess Home and Hospital, Boston.

At 4 P. M., Professor Morris of Boston University having been called home, Dr. Schell was again called into service and preached from Matt. 10: 3, 4, 5.

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At 7.30 P M. the anniversary of the Board of Church Extension was held and addressed by Rev. Manley S. Hard, corresponding secretary.

THURSDAY.

Bishop Vincent opened the Conference at 8.30 A. M. and delivered his first address on Paul's epistles to Timothy, which was greatly enjoyed by the large congregation.

The journal was read and approved.

The effective elders of the three districts, who were present, passed in character and reported their collections.

The Bishop announced that L. L. Beeman, presiding elder, having been transferred to the New England Conference by Bishop Newman during the present session of that Conference and stationed at West Warren, Mass., could not therefore act as presiding elder in this Conference; and the Bishop consequently appointed W. R. Davenport presiding elder of Montpelier District for the rest of this Conference session.

Rev. W. V. Kelley, D. D., editor of the *Methodist Review*, was introduced, and urged the claims of the *Review* upon the ministers.

Dr. Hard was introduced, and presented the interests of the Church Extension Society.

Miss Mary E. Lunn, superintendent of the New England Deaconess Home and Hospital, was introduced and addressed the Conference.

A committee was called for to take into consideration the proposed constitutional changes, and J. O. Sherburn, A. W. C. Anderson and W. S. Smithers were chosen to serve on said committee.

Rev. J. W. Burgin, delegate from the Free Baptist Yearly Meeting, presented the fraternal greetings of that body, and Rev. A. H. Chipman presented the fraternal greetings of the Baptist State Convention. Fitting response was made by the Bishop on behalf of the Conference.

E. W. Sharp was excused from further attendance on the Conference to attend a funeral.

Rev. L. H. Elliot, corresponding secretary of the Vermont Bible Society, was introduced and spoke of the interests of the Society he represents.

G. A. Emery made the following motion: "Whereas, two of the presiding elders complete their term of office this Conference, therefore *Resolved*, That the Bishop be requested to so arrange the work and redistrict the Conference as to make four districts instead of three."

On motion, the matter was referred to a committee of six — A. L. Cooper, C. Wedge worth, G. L. Story, A. H. Webb, J. O. Sherburn and F. W. Lewis.

Took up the 23d Question: "Who are the superannuated preachers?" W. C. Robinson, W. R. Puffer, A. M. Wheeler, and Alonzo Hitchcock were passed in character and continued in the superannuated list.

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The anniversary of the Woman's Home Missionary Society was held at 2 P. M. Mrs. A. H. Webb presided. Mrs. J. O. Sherburn read the Scriptures and offered prayer, and an address was delivered by Mrs. Anna F. Beiler, of Washington, D. C.

At 4 P. M. Rev. A. B. Leonard, D. D., senior missionary secretary, addressed a large audience on China.

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At 7 P. M. occurred the anniversary of the Missionary Society. A large audience listened to the address of Dr. Leonard.

FRIDAY.

The Bishop opened the Conference with a responsive service and continued his lectures on Paul's letters to Timothy.

The journal was read and approved.

A letter was read from J. H. Wallace, requesting a supernumerary relation without appointment. Referred to committee on Conference Relations.

Rev. John Riston, a Congregational minister of Massachusetts, was introduced, and, on motion, his orders were recognized, and he was admitted to the Conference.

J. O. Sherburn presented the report of the special committee on the State of the Country.

Took up the 5th Question: "Who have been continued on trial?" In studies of first year Geo. C. McDougall, Charles G. Gorse, Asa C. Fuller, and Milton H. Smith passed in character and were continued and advanced to studies of second year. Geo. H. Sisson was discontinued at his own request.

The class for admission, consisting of E. L. M. Barnes, C. O. Judkins, J. E. Badger, L. N. Moody, O. E. Aiken, S. C. Johnson, C. W. Robinson, S. P. Fairbanks and A. A. Estabrook were called and addressed by the Bishop. The church was well filled during the delivery of a very thoughtful and practical sermon.

Took up the 10th Question, and the following, having completed the Conference course of study, were elected to elder's orders: W. H. White, S. H. Smith, S. G. Lewis, Geo. W. Burke, C. M. Stebbins, W. H. Atkinson, and Geo. H. Wright. W. M. Newton and A. E. Atwater were elected at a previous Conference.

Rev. Dr. Davis, delegate of the Congrega-

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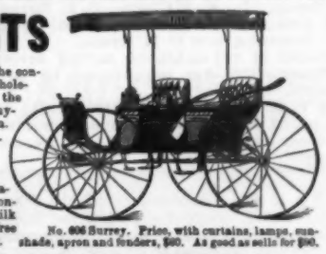

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tional Association, presented the fraternal greetings of that body.

Dr. Leonard was introduced and addressed the Conference.

Adjourned with the benediction by Dr. Leonard.

[Afternoon and evening sessions not received.]

SATURDAY.

Bishop Vincent continued his lectures on the epistles to Timothy with increasing interest to the congregation.

The journal was read and approved.

The order of the day was taken up — the vote on the constitutional changes. The East Maine proposition was submitted, and the vote resulted in 42 for, and 5 against. On the question of equal representation the vote stood 55 for, and 6 against.

Dr. Payne was introduced and addressed the Conference.

W. S. Smithers was excused from further attendance at Conference.

The special order of the day — the report of the Montpelier Seminary — was taken up. The report dwelt upon the fact of Dr. E. M. Smith's call to Illinois, and the election of Rev. W. M. Newton as his successor. The Bishop was requested to make such appointment. Addresses were given by P. N. Granger, W. R. Davenport, W. M. Newton, Dr. Smith, and ex-Governor Dillingham.

The third Sunday in May was selected as Seminary Day, all pastors being requested to present the interests of the Seminary on that day and take a collection for that object.

A. Gillies moved, and the motion prevailed: "Inasmuch as Dr. E. M. Smith, the retiring principal of our Seminary, has been a potent influence throughout the State in the extension of the church's influence, in the advancement of the church, and in the widening of Christianity's power, be it resolved that we, as a Conference, by a rising vote express our regret that his life's work takes him from us to other fields, but congratulate him that he has been called to a larger field of usefulness."

The special committee on the proposed rearrangement of districts did not recommend a change at this time, and the report was adopted.

Took up the 7th Question: "Who have been admitted into full membership?" E. L. M. Barnes, L. N. Moody, E. J. Gale, J. E. Badger, O. E. Aiken, and W. M. Morrow passed in character, and some were admitted and elected to deacon's orders, while some others were continued.

R. M. French, a probationer, was announced as withdrawn.

The Conference adjourned with benediction.

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In the afternoon the minutes of the morning session were read and approved.

The following were admitted into full membership: C. W. Robinson, S. P. Fairbanks, E. W. Sharp, A. A. Estabrook, C. O. Judkins, and B. F. Rowland.

Geo. C. McDonald was continued on trial.

F. K. Graves was continued in studies of fourth year and given a supernumerary relation.

John McDonald was continued in the same relation.

G. O. Howe was taken from the supernumerary list and made effective.

W. S. Jenne was given a location.

J. H. Wallace was placed on the supernumerary list and requested to ask a location.

G. L. Story was granted a supernumerary relation so as to accept the secretaryship of the State Sunday-school work.

Peter Merrill, W. H. Wight, G. L. Wells, W. D. Malcom, A. H. Honsinger, W. A. Bryant, H. A. Busnnell, C. W. Morse, and John Thurston were continued on the superannuated list.

H. E. Howard was made effective.

Under the question, "What others have been elected and ordained deacons?" D. L. Evans, S. L. Putnam and J. L. Reeder were duly recommended and elected to deacon's orders as local preachers.

Geo. C. McDougall's name was ordered to be passed to the studies of the second year.

The class for admission was called and introduced to the Conference by the Bishop: J. L. Reeder, L. K. Williams, S. L. Putnam, W. S. Dunn, G. M. Burdick, X. M. Fowler, G. W. Manning, and D. L. Evans.

The hour of adjournment having arrived, the benediction was pronounced by J. A. Sherburn.

At 4 P. M. Rev. E. M. Smith, D. D., late principal of Montpelier Seminary, delivered an address on "The Church of the Twentieth Century."

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At 7 P. M. the anniversary of the Freedmen's Aid and Southern Education Society was held, and the address of the secretary, Dr. Rees, was listened to by a large and interested audience.

SUNDAY.

The Conference love-feast was held at 9 A. M. led by J. A. Sherburn, one of the veterans of the Conference. Prayer was offered by H. W. Worthen. About seventy testimonies were given, and the service was one of great blessing.

The Bishop preached an intensely practical and thoughtful sermon from Matt. 6: 10: "The Kingdom of God."

E. J. Gale, C. O. Judkins, L. N. Moody, E. W. Sharp, E. L. M. Barnes, D. L. Evans, A. A. Estabrook, J. L. Reeder, S. L. Putnam, were ordained deacons.

W. H. White, S. H. Smith, S. G. Lewis, G. W. Burke, W. M. Newton, C. M. Stebbins and Geo. H. Wright were ordained elders by the Bishop, assisted by some of the older brethren of the Conference.

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The memorial service was held at 2 P. M. S. Donaldson took charge. Prayer was offered by Dr. Cooper. O. M. Boutwell read the Scriptures. Memorial tributes were read of A. B. Truax and Dennis Wells. The latter was the last of a class of nineteen admitted in 1830, and the only link that bound us to the heroic days of early Methodism.

At 4 P. M. the Junior League service was held. In addition to the Leaguers, there were also the Junior Endeavorers and the Y. P. B. U. A blackboard exercise was given by Rev. C. O. Judkins, which was very interesting to young and old alike.

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Bishop Vincent spoke at a vesper service in the Congregational church in the evening.

Rev. W. R. Davenport and Dr. Rees held a revival service in the Methodist church.

In spite of the rainy weather, the day was a feast of good things to all.

MONDAY.

Bishop Vincent continued his lectures on Paul's letters to Timothy.

The journal was read and approved.

Reports of the various committees were read and adopted, the appointments were read, and Conference adjourned.

The following are the appointments: —

MONTPELIER DISTRICT

W. R. DAVENPORT, Presiding Elder

Ascutneyville, to be supplied. Athens, M. H. Smith. Barnard and East Barnard, Guy Lawton. Bellows Falls, F. W. Lewis. Bethel, to be supplied. Bondville, to be supplied. Bradford, A. H. Webb. Brattleboro, Guilford and Green River J. D. Beeman. Brookline, to be supplied. Brownsville, H. G. McGlauflin. Chelsea, W. E. Allen. Cuttingsville, to be supplied. Gaysville and Bethel Lympus, L. N. Moody. Granville and Hancock, to be supplied. Hartland and North Hartland, E. L. M. Barnes. Heath, supplied by Geo. Bolster. Jacksonville, to be supplied. Landgrove, to be supplied. Ludlow, F. M. Miller. Mechanicsville, S. C. Vail. Montpelier, Andrew Gillies. Northfield and Gouldsville, W. S. Smithers. North Thetford, to be supplied. Perkinsville, to be supplied. Pittsfield and Stockbridge, to be supplied. Proctorsville, W. N. Roberts. Putney, to be supplied. Quechee, to be supplied. Randolph and Bethel Gilead. G. O. Howe, and one to be supplied. Randolph Centre, C. F. Partridge. Rochester, J. L. Reeder. South Londonderry, W. A. Evans. South Reading, to be supplied. South Royalton, E. W. Sharp. South Tunbridge, to be supplied. Springfield, B. F. Rowland. Thetford Centre, A. H. Baker. Union Village, J. E. Badger. Wardsboro, E. H. Bartlett. West Berlin, to be supplied. West Fairlee, to be supplied. Weston, H. F. Forrest. White River Junction, A. J. Hough. Whitingham and Readsboro, to be supplied. Wilder and Norwich, S. P. Fairbanks. Williamsville and East Dover, A. A. Estabrook. Wilmington, J. E. Farrow. Windsor, C. O. Judkins. Woodstock, F. D. Handy.

W. M. Newton, Principal of Montpelier Seminary; member of Montpelier quarterly conference.

R. C. T. McKenzie, G. H. Rogers, and L. P. Tucker left without appointment to attend one of our schools.

ST. JOHNSBURY DISTRICT

H. A. SPENCER, Presiding Elder

Albany, S. Donaldson. Barre, A. E. Atwater. Barton, W. E. Douglass. Barton Landing, J. A. Dixon. Bloomfield, to be supplied. Cabot, I. P. Chase. Canaan, G. W. Manning. Coventry, C. W. Robinson. Craftsbury, D. L. Evans. Danville and West Danville, F. E. Currier. Derby, G. H. Wright. East Burke and East Haven, A. G. Austin. East Charleston and Westmore, to be supplied. Evansville and Brownington, to be supplied. Glover, to be supplied. Greensboro Bend and Stannard, to be supplied. Groton, W. I. Todd. Guildhall, A. C. Fuller. Hardwick, Joseph Hamilton. Holland and Morgan, A. Gregory. Irasburgh, P. N. Granger. Island Pond, E. J. Gale. Jay, to be supplied. Lowell, W. M. Morrow. Lunenburg and East Concord, to be supplied. Lyndon, W. C. Johnson. Lyndonville, to be supplied. Marshfield and South Cabot, S. G. Lewis. Newbury and West Newbury, W. H. White. Newbury Centre and Boltonville, G. C. McDougall. Newport, S. C. Johnson. Newport Centre, Geo. McDonald. North Danville, to be supplied. Peacham, J. T. Baxendale. Plainfield, A. L. Cooper. St. Johnsbury, T. Tyrie. St. Johnsbury Centre and East Lyndon, F. T. Clarke. Sheffield and Wheelock, C. G. Gorse. South Albany, to be supplied. Victory, to be supplied. Wait's River and East Orange, to be supplied. Walden and South Walden, M. B. Parounagian. West Burke and Newark, G. A. Emery. West Concord and Gaskill, J. E. Knapp. West Topsham and West Groton, to be supplied. Westfield and Troy, to be supplied. Williamstown and East Brookfield, J. O. Sherburn. Woodbury, to be supplied.

O. E. Aiken left without appointment to attend one of our schools.

ST. ALBANS DISTRICT

L. O. SHERBURNE, Presiding Elder

Alburgh, C. M. Fowler. Bakersfield, J. S. Allen. Binghamville, to be supplied. Cambridge and North Cambridge, G. M. Burdick. Colchester, to be supplied. East Elmore, to

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be supplied. Eden, to be supplied. Essex and Essex Junction, A. B. Enright. Enosburgh Falls, A. W. C. Anderson. Fairfax, W. H. Atkinson. Franklin, H. W. Worthen. Georgia and North Fairfax, O. D. Clapp. Grand Isle and South Hero, to be supplied. Highgate, A. B. Blake. Isle La Motte, G. W. Burke. Johnson, Hyde Park and Waterville, R. F. Lowe. Middlesex, to be supplied. Milton, C. P. Taplin. Montgomery, to be supplied. Moretown and Duxbury, C. S. Hulbert. Morrisville, M. S. Eddy. North Hero, to be supplied. Richford, P. A. Smith. St. Albans, C. S. Natter. St. Albans Bay, to be supplied. Sheldon and North Fairfield, R. J. Chrystie. Stowe, to be supplied. Swanton, S. H. Smith. Underhill and Jericho, D. C. Thatcher. Waitsfield and Fayston, —— ——. Warren, to be supplied. Waterbury, L. K. Willman. Waterbury Centre, W. S. Dunn. West Berkshire, East and South Franklin, W. P. Stanley. West Enosburgh, E. F. Brush. Westford, to be supplied. Wolcott, C. M. Stebbins. Worcester, Clark Wedgeworth.

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World's S. S. Convention

The statements made by New York papers and correspondents regarding the withdrawal of passage deposits for the World's Sunday-school Convention at London in July, are wholly erroneous as far as concerns the steamship "Catalonia." This boat will sail from Boston, June 29, and will carry the official party.

The delegation for this trip increases daily. The "Catalonia" being a British steamship and sailing under British colors is a guarantee of safe arrival, as before the rising of the war cloud. Plans for the convention are proceeding without interruption. Details of the preliminary program give promise of attractive and inspiring sessions.

CHURCH REGISTER

HERALD CALENDAR

Annual meeting of Dover Dist. Ep. League at Newmarket, N. H., May 18

POST-OFFICE ADDRESS.

Rev. G. W. Bussell, 57 Newbury St., Nashua, N. H.

PREACHERS' AID COMMITTEE of the New England Conference will meet Monday, May 2, at 2 p. m., in the Historical Room, Wesleyan Building. Business of great importance. Let EVERY MEMBER be present if possible. Will all who subscribed for this cause, and have not paid, please forward at once to Rev. Joel M. Leonard, Melrose, Mass.

L. B. BATES, Chairman.

NORWICH DISTRICT.—The following appointments correct and complete the list on Norwich District: Lyme, supplied by D. G. Ashley. Old Mystic, O. M. Martin. Oneco, supplied by S. T. Patterson. Versailles, supplied by E. M. Anthony.

BOSTON EPWORTH LEAGUE UNION—ANNUAL MEETING, Monday evening, May 2, at 7.30, in Bromfield St. Church. A large attendance is desired—at least five delegates from each League in Boston. Election of officers at 7.45. Some changes in the Constitution will be proposed, to adapt it to co-operative work. At 8.15 an address by Supt. Benjamin E. Eldridge, of the Boston Police Department, on "How Epworth Leaguers can Help Forward Good Government."

NEW ENGLAND CONFERENCE—CHURCH AID SOCIETY.—The annual meeting of the Society will be held in Wesleyan Building, Boston, Wednesday, May 4, at 10 a. m. Churches intending to apply for aid should be represented at this meeting by their pastor and one member of the official board. The treasurer is now prepared to pay to the churches the sums that have been collected for them, and will do so on receipt of the names of their treasurers. GEO. S. CHADBOURNE, Sec. and Treas.

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W. H. M. S.—Eastern Division Boston District will hold a meeting with the Winthrop St. auxiliary, Thursday, May 5. Sessions at 10 and 2. Interesting addresses and some novel features. Secretaries of auxiliaries will bring reports. Lunch, 15 cents.

MRS. EDWARD L. HYDE, Dist. Sec.

REOPENING AT COCHITUATE.—The Methodist Episcopal Church will be reopened for religious service on Wednesday evening, May 4. The occasion will be social, with no preaching, but with brief addresses by former pastors and others, and various appropriate exercises. A cordial invitation is extended to all.

Electric cars leave the Natick station soon after the arrival of each train. All persons from Boston and vicinity can return the same evening

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Money Letters from March 28 to April 25

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OBITUARIES

Slowly, with measured tread,
Onward we bear the dead
To his long home.
Short grows the homeward road,
On with your mortal load;
O grave! we come.

Yet, yet — ah! hasten not
Past each familiar spot
Where he hath been;
Where late he walked in glee,
There from henceforth to be
Nevermore seen.

Yet, yet — ah! slowly move —
Bear not the form we love
Fast from our sight —
Let the air breathe on him,
And the sun leave on him
Last looks of light.

. . . . . .

Now all his labor's done!
Now, now the goal is won!
O grave! we come.
Seal up this precious dust —
Land of the good and just,
Take the soul home!

— *Caroline Bowles.*

Stackhouse. — Mrs. Maggie Ann Stackhouse, wife of Benjamin Stackhouse, was born in St. John, N. B., Dec. 25, 1853, and died in Salem, N. H., April 6, 1898, aged 44 years, 3 months and 12 days.

Mrs. Stackhouse gave her heart to Jesus when she was about seventeen years of age, and has ever since maintained her hope in Him. She has been as constant in the work of the church and in attendance upon the means of grace as her health and the care of her family would permit.

She was united in marriage with her now sorely bereft husband in September, 1880. God blessed them with four beautiful children, and then took them all to Himself, leaving the afflicted parents well-nigh heartbroken in their loneliness. He comforted their hearts by giving them four other children, who are now in tenderest years left motherless.

During the months that her vital forces have been wasting away by consumption, her hope has been in her Saviour and her trust unshaken that "He doeth all things well." Her remains were committed to the earth on the anniversary of the day that our Saviour was laid in the tomb, where they will rest until, in the glorious resurrection day, we shall all behold our glorified and returning Lord. S. E. QUIMBY.

Wetherell. — M. Grace Wetherell was born in Newmarket, N. H., Jan. 16, 1869, and died in the same place, March 21, 1898, aged 29 years, 2 months and 5 days.

In childhood she was taught by her parents around the family altar the great truths of the Gospel. At fourteen years of age she was converted, and joined the Methodist Episcopal Church in full connection, Nov. 2, 1884. She entered into the work with all the zeal of her young life, and was a faithful, willing and conscientious worker and a constant attendant at all the services.

In June, 1896, consumption seized her. She struggled for life, but the inevitable came at last. It seemed hard at first to be cut down in the midst of her usefulness; yet her faith was firm, and she soon said, "Not my will, but Thine, be done." She then, during all the long sickness, rested in the confidence that whatever the Lord did was all for the best. Her last hours were peaceful and full of affectionate "good-byes."

Grace was a true woman, pure in life, deed and word. She was always herself, and one had to know her intimately to fully appreciate her. She was quick, pungent, kind, and full of love. She showed untiring devotion and fidelity to her church, to her friends, and especially to her beloved parents, one of whom — her mother — survives her. This sad heart has an "anchor which holds," for it is "fastened within the vail." Jesus keeps her, even though the burden is almost unbearable. Grace is gone, and we miss her; she leaves a large circle of friends.

The funeral services were held in the church. At her request Rev. D. J. Smith, a former pastor, assisted by her present pastor, Rev. C. N. Tilton, officiated. She was laid to rest in the family lot in Riverside Cemetery. C. N. TILTON.

Dow. — Flora May, daughter of Mr. and Mrs. Francis N. Bardwell, of Cambridge, Mass., and wife of George H. Dow, to whom she was married May 19, 1897, died at her home in Lanesboro, Mass., March 31, aged 28 years and 3 months.

Mrs. Dow was a woman of more than average qualifications. After graduating from Wilbraham Academy she attended Wellesley College, succeeding which she spent one year in Boston University, studying French, German and English literature. She spent one year also in the Boston Art School, pursuing a study for which she had a special delight and much natural ability. Upon completing her studies she accepted a position as preceptress of Troy Conference Academy, at Poultney, Vt., remaining three years.

Her religious life, which began at her conversion while living at Hempstead, L. I., was steady and progressive; while at Poultney she had an experience which deepened her sense of faith; and at Old Orchard, Me., she received the full blessing of the higher life. Her work was marked by certain conscientiousness and zeal, leading her on one hand to give up the pursuit of art because of the immodesties it introduced, and on the other impelling her into the slums of Boston, during her short time at home, for the purpose of rescuing fallen women. The intelligence of her piety and zeal, as well as their inspiration, was furnished to a large extent by her Bible, which she freely marked and annotated.

The closing hours of her life, although attended by circumstances of extreme sadness, were hours of Christian triumph. When informed by the attending physician that there was no hope, she replied, "All right; I am not afraid to die." Calling for the members of the family she gave each of them a kind message, saying, "I am going; meet me in heaven." Then kissing the infant daughter which was laid in her arms, she said, "Such a darling baby," and committing her to the united care of her stricken husband and mother, she passed into her eternal rest.

The bereaved husband, who is the eldest son of Rev. P. L. Dow, of the Troy Conference, is sustained by the universal sympathy of his many friends, and the remembrance of a noble Christian wife whose example remains as an inspiration.

The funeral services, which were conducted by her pastor, the writer, assisted by Rev. M. G. Cole, of Williams College, took place April 2. The floral tokens were rare and many, testifying to the large place she had filled in the affections of her numerous associates. The interment was in the village cemetery, near the home of her brief married life. GEO. W. LOVE.

Tilton. — Stephen Tilton was born in Vassalboro, Me., Dec 12, 1802, and died at the home of his wife's brother in Unity, Me., March 27, 1898, aged 95 years, 3 months and 15 days.

While residing in Augusta in 1824, at twenty-two years of age, he was soundly converted and became an exemplary follower of his chosen Heavenly Master, as the seventy-four years of his Christian life will clearly witness. After coming to Unity to live, he identified himself with the Methodist Episcopal Church. He was the oldest member of the society, and was greatly beloved. He was well informed in all the departments of our church work, and at different times held places of trust and responsibility, serving as steward and being a model class-leader. He loved the church, and as long as he was able attended its sacred services. He was always a warm and most cordial friend to the itinerant minister and had his interests greatly at heart, being wont to inquire how he prospered, both financially and spiritually. Mr. Tilton was very fond of music. He found great joy in singing the old hymns of Zion; and when, after his sight failed, the pastor would visit him, he would always request him to sing to him — especially was this true when the writer, the present pastor, would call to see him. Among his favorite hymns were, "Jesus, Lover of My Soul," "Rock of Ages," and "I'm the Child of a King." Of the Bible he was a deep and painstaking student, having read the precious Book through many times, whole sections of it being indelibly impressed upon his soul; he knew where "the exceeding great and precious promises" were located, and could name the book, chapter, and verse where they could be found. He believed firmly in the great doctrines of justification by faith, the new birth, and sanctification, and could readily name the Scripture texts which support these doctrines. He talked freely with the writer concerning his hope and assurance of heaven, even up to the last time he visited him. There was no doubt or hesitation in his mind but that he was accepted "in the Beloved," and he was only waiting till the Master said, "My child, come home."

During his last sickness Mr. Tilton indicated to his pastor the text which he desired used at his funeral — 2 Tim. 4: 6-8 — words indicating his preparation and readiness to close life's journey; his faith and satisfaction in the kind of service he had rendered; his assurance of heaven, and the reward prepared by his Lord for him.

He was one of whom it could be truthfully said that he made the world better by having lived in it. The church and community will greatly miss him; but what is our loss is his gain.

Mr. Tilton leaves a wife who was untiring in her devotion and care during his illness, and who is looking forward to a happy reunion in heaven, and two sons — C. A. Tilton, of South Portland, and Martin V. B. Tilton, of Dixmont. E. S. BURRILL.

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DEGRADATION OF THE SCRIPTURES

REV. G. W. BUZZELL.

VARIOUS causes for the appalling check in the growth of Methodism have been assigned. Able contributors have wisely and forcibly pointed out defects. Allow us to emphasize a fact not yet specifically mentioned. Our difficulties are deeper down than the Epworth League, social customs, or disregard of our Discipline. There must be an underlying, philosophical reason for our inglorious defeat, and this is found chiefly in the degradation of the sacred Scriptures. Used aright they are "quick and powerful" and "able to save the soul." But a systematic perversion, false use or disuse of the Word, degrades it and destroys public confidence in it as a supernatural revelation.

Many ministers, officials, and members connect themselves with various secret and social orders, and tell us the Bible is full of their principles and teachings. Now it is well known that these orders teach natural morality, natural benevolence and religion. But the Bible nowhere recognizes or approves these. It condemns them as "filthy rags." It declares, "The natural man receiveth not the things of God, neither can he know them, for they are spiritually discerned." The lodge member has nothing to do with Scripture until he repents and is converted, and the Book has no legitimate place in his lodge. The tendency is to degrade the Word of God to the level of mere ethical and natural philosophy and rob it of its supreme spiritual authority.

Christian members of these orders are expected to omit all distinctively vital doctrines. The natural corruption of the heart, future endless punishment as the desert of sin, man's guilty and lost condition, the satisfaction of general justice through the Atonement, obedient saving faith in Christ, forgiveness and cleansing from sin followed by a holy life, the witness and baptism of the Spirit, future judgment and eternal rewards and punishments, are all prohibited themes of discussion. The very soul and life of the Scriptures must be taken out before they are acceptable or tolerable to any worldly organization. Ministers have aided in this work of degradation, and the Spirit has been grieved and left the ministry and church powerless to awaken sinners and sanctify the people. False hopes are encouraged and the church is successfully rivaled by these orders. All leading and soul winning evangelists are free from these natural and worldly affiliations.

The financial methods of the church further degrade the Scriptures. The Bible contains a financial as well as a salvation plan. One is as authoritative as the other. There is no substitute for either. Yet the church very generally ignores the principle of direct giving for benevolent purposes and substitutes commercial schemes. Churches are turned into houses of merchandise and restaurants and play places, rivaling legitimate trade and offering stones for bread. Charity suppers are held to support the minister, thus making him a mendicant. No merchant, doctor, teacher, or any other self-respecting person, unless reduced to want, would submit to the degradation to which society, penuriousness, and blindness have doomed the ministers of the Gospel. The preachers are rare today who dare advocate the Scripture principles of financial support and stick to them. The adoption of methods and principles for which there is no Scripture warrant and the widespread neglect of Scripture authority on this subject, is a practical impeachment of the Holy Bible. Logically it says the Word is inadequate or impracticable. There is no getting away from the logic that church financiers degrade the ministry and the Bible by setting aside its well-defined benevolent system. This is the fundamental difficulty in church debts, missionary debts, stingy officials, and the worldly, prayerless elements crowding to the front and driving back or squelching the spiritual uprisings of the true people of God.

Until we put the Bible on the throne everywhere, we cannot honor God, and He will not honor us. We may scatter tracts, deplore defeats, employ evangelists, get into nervous struggles, weep and pray for revivals, but it will be like trying to cast off the snow or remove the ice from great rivers and lakes. The earth must come round in her orbit and place herself under more vertical rays, then snow and ice will glide away and verdure and fruit will follow. As a church we must resume our place under the warm, gracious and life-giving rays of the blessed Bible. Then the coldness, barrenness and practical infidelity in the church will give way to revival, benevolence and world-wide evangelism. Then "the wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose."

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NEWS OF THE WEEK

Tuesday, April 19

— Troops being moved southward.

— Several hundred Spaniards leave Tampa for Havana.

— Jules Marcou, the geologist, dies at his home in Cambridge at the age of 74.

— Thomas C. Felton, a son of the late President Felton of Harvard College, commits suicide in the Massachusetts General Hospital.

— Commodore Howell to command the patrol fleet.

— A report that the Cramps at Philadelphia are to build two 12,000-ton warships for Russia.

— The big American line steamers "New York" and "Paris," chartered by the Government, have been renamed "Harvard" and "Yale."

Wednesday, April 20

— John Wanamaker offers to pay the salaries of all his employees who enlist, to hold their positions open, and provide for their families if they are killed.

— The Government buys seven yachts.

— Ex-President Crespo of Venezuela killed while fighting insurgents.

— George B. White, leather merchant of this city, arrested in Philadelphia, charged with swindling banks and creditors out of $250,000.

— Death, in New York, of George Parsons Lathrop, editor, poet, litterateur, at the age of 47.

Thursday, April 21

— An ultimatum sent to Spain, to expire by midnight of Friday.

— The Spanish minister demands his passports and starts for Canada.

— The Spanish Cortes meets; the Queen Regent asks the Cortes to defend Spain's rights.

— Spurgeon's Tabernacle in London burned.

— A. C. Widber, city treasurer of San Francisco, accused of stealing over $100,000 of municipal funds.

— Most of the National Guard ready to enlist.

— The Central Cuban Relief committee charters a 1,200-ton steamer to carry supplies to Key West for Cuba.

— The urgency measure providing for the enlistment of volunteers passes the House; it is amended so that State governors may appoint officers.

— This country not to resort to privateering in case of war with Spain.

— Ambassador Hay makes a notable speech at the Easter banquet at the Mansion House in London.

Friday, April 22

— Final rupture with Spain; Minister Woodford not allowed to present the ultimatum; his passports handed to him, and he leaves Madrid.

— The fleet at Key West sails, to blockade Havana and Cuban ports.

— Postmaster General Gary resigns; Charles Emory Smith of Philadelphia nominated to succeed him.

— Thomas Bram, charged with several murders on the high seas, again found guilty, but "without capital punishment."

— An infernal machine sent to the White House; its nature detected.

— The Senate passes the Volunteer bill with amendments.

— Spain said to be short of coal and provisions.

— Universal male suffrage adopted by the Norwegian Storthing.

— The American squadron at Hong Kong ordered to blockade the Philippines.

— Senator Walthall of Mississippi dies in Washington at the age of 67.

Saturday, April 23

— The Spanish merchant steamer "Buenaventura" captured by the U. S. cruiser "Nashville," and taken to Key West as a prize.

— The Powers notified by the President that the northern ports of Cuba are blockaded by our ships, and also Cienfuegos on the southern coast.

— Some 10,000 troops of the regular army mobilized at Chickamauga.

— Gen. Woodford's train attacked and stoned at Valladolid on its way to the French frontier; unsuccessful attempt to arrest a member of the legation on the ground that he is a Spanish subject.

— Enthusiastic war spirit the whole country over.

— Captain Sampson, U. S. N., commanding the Key West fleet, appointed Acting Rear Admiral.

— The President issues a proclamation calling for 125,000 troops to serve two years.

— The American liner "Paris" said to have been chased into an Irish port by a Spanish warship.

— The Spanish freight steamer "Pedro" captured by the cruiser "New York."

Monday, April 25

— England declares neutrality, and orders our ships and those of Spain to leave her ports.

— Spain proclaims a state of war; she reserves the right to issue letters of marque, but at present will organize a force of auxiliary cruisers from her merchant marine.

— The cutter "Winona" captures the Spanish steamship "Saturnina" off Ship Island; the gunboat "Helena" captures the Spanish steamer "Miguel Jover;" and the cruiser "Detroit" seizes the Spanish steamer "Catalina," heavily laden with food for Havana.

— Secretary Sherman resigns; Assistant Secretary Day nominated in his place.

— Congress formally declares war on the part of this country against Spain.

Boston Preachers' Meeting

Officers were elected as follows: Rev. W. T. Worth, president; Rev. J. M. Leonard, vice-president; Rev. C. E. Spaulding, secretary and treasurer. A discussion took place upon "Ethical Legislation," in which Revs. L. B. Bates, James Mudge, George Whitaker, and E. H. Hughes participated.

Maine Conference Local Preachers' Association

THE Local Preachers' Association of the Maine Conference, at its annual meeting held in Norway during the session of the Annual Conference, elected the following officers for 1898–'99: W. H. H. McAllister, president; M. K. Mabry, A. W. Waterhouse, and R. S. Leard, vice-presidents; Joseph Moulton, secretary and treasurer; M. K. Mabry, Wm. Bragg, and F. R. Welch, executive committee. Joseph Moulton, M. K. Mabry, W. H. H. McAllister, A. W. Waterhouse, William Bragg, and F. R. Welch were elected delegates to the annual meeting of the National Association of Local Preachers, to be held at Wilmington, Delaware, Oct. 8-11. The executive committee were requested to make all necessary arrangements for the semi-annual meeting.

A committee consisting of M. K. Mabry, A. W. Waterhouse, and F. R. Welch presented a suitable resolution upon the decease of Cyrus A. Laughton, deploring his death, paying deserved tribute to his ability, devotion and character, and rejoicing that "his departure from our midst to the glory land has been to him the gain of a crown of righteousness from the hands of the righteous Judge of all the earth." The resolution was unanimously adopted.

JOSEPH MOULTON, Secretary.

Informal Reception to Dr. and Mrs. Baldwin

THE reception given Dr. and Mrs. S. L. Baldwin in the Mission Board Room, 150 Fifth Avenue, April 21, took on a very delightful character from the fact possibly that there had been no previously arranged program by the specially appointed committee of the Woman's Foreign Missionary Society. Mrs. Baldwin, president of the New York Branch, presided for the first time since her return from China.

At the close of the business session, Mrs. Mary Knox Robinson took the chair. An interested company of a hundred or more ladies greeted Bishops FitzGerald and Hartzell, and Secretaries Palmer, Smith and Baldwin as they came in from the office of the Parent Board and took their places on the platform with Mrs. Robinson and Mrs. Baldwin. None of the speakers had had any intimation that they were to make addresses, and so all that was said was spontaneous. Indeed, it was a "happen so" that many who were in the building dropped in, hearing of a reception to Dr. and Mrs. Baldwin, not thinking it to be more than a hand-shaking time; but it proved a two hours' feast of other things from 12 o'clock to 2, for pretty much all of the vital issues of the hour in church and state were touched upon in some form or other, by the different speakers; and Dr. and Mrs. Baldwin were listened to with special interest.

Mrs. S. J. Herben said a few words of welcome for the New York Branch; Secretaries Palmer and Smith and Mrs. Clinton B. Fisk of the Woman's Home Missionary Society followed. Bishop FitzGerald's address — for such it really was, although impromptu — was a beautiful testimonial to his life-long, honored friend, Dr. Baldwin. The latter, in his inimitable way, referred to each of the speakers who preceded him and their kindly words, and then spoke of the manifest growth of the church and the onward sweep of the Gospel in the countries he had visited. Mrs. Baldwin, allowed on this occasion "the last word," as was playfully remarked, spoke beautifully and pathetically of their visit to and departure from the familiar scenes of long ago. Dr. C. C. Baldwin, of the American Board — not a relative, but for many years associated with Dr. and Mrs. Baldwin in Foochow work — was introduced; also Mr. W. Henry Grant of the Presbyterian Board, and others.

A few minutes of friendly greeting followed, and the quiet spirit of encouragement and hope borne away in each heart was not unlike the perfected beauty of the roses and hyacinths — souvenirs of this happy occasion given each one.

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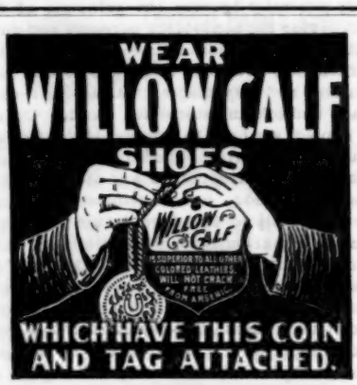

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